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ST. IGNATIUS ON THE UNITIVE WAY AND LOVE OF GOD

By Father Achilles Gagliardi, S. J.
(1537–1607)

Foreword

St. Ignatius, it is well known, found few amongst his first companions or contemporary Fathers who could give or interpret the Spiritual Exercises completely according to his own heart. He gave the palm unhesitatingly to Blessed Peter Faber, and admired the skill with which Father Francis Strada gave the exercises of the First Week. Still, these first Fathers, having made the Spiritual Exercises as they did under the direction of St. Ignatius himself, must have been thoroughly penetrated with their spirit and have in their turn handed it on to their immediate successors. Among these was Father Achilles Gagliardi, born at Padua in 1537, and who entered the Society in 1559, three years after the death of St. Ignatius. In it he lived for forty-eight years, dying in 1607, just four years before Father Peter Ribadeneira. He was assiduous in giving the Spiritual Exercises to large numbers of every condition and age. He is the author of many valuable works, such as a catechism, a compendium of Christian perfection, a work on the Institute of the Society of Jesus, and a *Commentary on the Spiritual Exercises of our Holy Father, Ignatius of Loyola.* This latter, called also *Explanationes*, is to some extent a compendium, and according to the author's own statement a very accurate one, of a larger work of his which has never yet been published. Still, this comparatively small book of 200 octavo pages has always been considered a classic of its kind, especially the latter half which treats of the Rules for the Discernment of Spirits. What is here pre-

sented in an English form is the last portion of the first half, entitled *Explicatio Tertiæ et Quartæ Hebdomadæ.*

The following are some of the reasons why it has been thought well to make a part at least of so valuable a commentary more familiar to our readers. In the first place the author shows how the idea of what ascetical writers ordinarily speak of as the *Unitive Way* essentially enters into and forms part of the Spiritual Exercises of St. Ignatius. That this should be thoroughly grasped and understood, is perhaps now more important than ever. Not only has the question of Mystic or Higher Prayer recently occupied the attention of not a few eminent writers on the subject and of their readers, but occasion has been taken of reviving, under quite a misapprehension, a charge which has sometimes been brought against the Spiritual Exercises of St. Ignatius. This is referred to by Father Meschler in his admirable little book, *The Spiritual Exercises of St. Ignatius*, an excellent translation of which was made and published at Woodstock. In the second edition (1899), page 127, under the title "How many kinds of mental prayer does St. Ignatius teach us in the Book of the Exercises?", after the answer "He teaches us no less than seven kinds" and a short explanation, Father Meschler thus continues: "But does not St. Ignatius teach the higher contemplative prayer? By contemplative prayer we here mean that kind of interior or mental prayer, in which, without further effort of the powers of the soul, by a special help of God, our understanding is at once put in possession of the truth and our will embraces it in all peace and sweetness. This kind of prayer cannot be taught as such (*in termino*) by human means; God alone can teach it. No human effort will reach up to it, and it would be folly not only to aim at it, but even to make the attempt. All we can reasonably do is to pave the way (*via*), to prepare and dispose ourselves for it. And it is this precisely that St. Ignatius does in the Book of the Exercises." And Father Meschler then proceeds to show briefly how he does it. The question just alluded to has often been well answered by references to various parts of St. Ignatius' Book, as, for instance the Annotations (e. g. 2nd and 11th), the Additions (e. g. 4th), the Colloquies, the Application of the Senses, the Rules for Election and for Discernment of Spirits, the Contemplatio ad Amorem Spiritualem, which last Father Meschler very beautifully describes as leading us, "by an express invitation to the love of God, into the dwell-

ings of love". Father Gagliardi, in a previous chapter of this same book (II, 3) speaking of "Certain acts of a higher nature" uses an expression even more forcible than the words quoted above, when he says: "nullam regulam esse sub cœlo quæ dari possit ad hujusmodi (cœlestes) immissiones habendas; nam a solo Deo pendent et ab eo immediate dantur". How far, however we may dispose ourselves for them, he now makes clearer by the explanation which lies before us.

Secondly, that St. Ignatius assigned in practice no limits to the exercise of prayer even in its highest form, or to the most sublime flights of the love of God, is manifest not only from a careful study of the Exercises themselves as a whole, and in particular of the *Contemplatio ad Amorem*, but from the fact that St. Ignatius himself, St. Francis Borgia and others were themselves certainly raised to these heights, as we know in the case of these two Fathers, at least from their biographies by Father Peter Ribadeneira.

Thirdly, the author here gives a clear and succinct explanation of the *Contemplatio*, especially as regards the two Notes or Principles with which St. Ignatius prefaces it, and of its four points which, as Very Rev. Father Roothaan observes, are wont sometimes to present difficulty in distinguishing them one from another, or in discerning that sublime climax whereto the ascent leads the soul with such security.

Finally, the appearance in our mother tongue of this passage may perhaps have the effect of fostering a still greater appreciation of the older and possibly the best commentaries upon the Spiritual Exercises, that precious heirloom of our Holy Society, and may encourage others to familiarize by translation more of the writings of Father Gagliardi, e. g. "On the Discernment of Spirits", or some others of our earlier Fathers, who really seem to write with a solidity and unction all their own.

It will be at once observed by the reader that in one or two respects Father Gagliardi departs from what would appear to be our ordinary practice now in giving or making the Spiritual Exercises. He proposes, for instance, the Third Week as the commencement of the Unitive Way, and even suggests that the *Contemplatio ad Amorem* or at least its *Prænotanda* be given at the beginning of this Third Week. It would be interesting to discover how far in this respect the author was following the tradition of our early Fathers.

St. Ignatius on the Unitive Way

In the Book of the Spiritual Exercises express mention is made of the purgative way which St. Ignatius says is to be found in the exercises of the first week; also of the illuminative way to which those of the second week correspond. He makes no mention, however, of the unitive way. This omission was most probably intentional, because by the unitive way used to be understood that part of theology which is called mystic and which amid retirement, solitude and holy repose consists wholly in elevation of soul and in contemplation, and which leads to ecstasies, raptures and other similar effects through that "Divine obscurity" (*caliginem illam divinam*) of which many authors treat, especially those who follow Dionysius the Areopagite and the commentators upon his works. Now seeing that this withdraws and alienates the mind from the exercise of the active life, is in itself extremely difficult, is subject also to the dangers of illusion, and consequently is suitable only for a few, it was purposely omitted by St. Ignatius. But although for good reasons he did not use the name of unitive way, yet it is undeniable that in reality and in substance it must be admitted as absolutely according to the mind and spirit of St. Ignatius and therefore to be very specially aimed at as the term and object of all other spiritual exercises. For since it consists in the perfection of charity and union with God through charity, all are agreed that after the illuminative way we must rise to the unitive in order to arrive at true perfection. Moreover as St. Ignatius assigns the first week to the purgative way and the second week to the illuminative, so, too, he seems tacitly to insinuate that the remaining two weeks, the third and the fourth, belong to the unitive way. And indeed the third week begins with the contemplation of the Last Supper, which the authors who treat these matters regard as the beginning of the unitive way, in which they usually include the mysteries of the Passion, Resurrection and Ascension of Christ our Lord. Finally we have that truly characteristic and remarkable exercise of union with God, "the Contemplation for exciting within us spiritual love" where beyond all doubt and in a certain Divine manner St. Ignatius explains an entire and excellent practice and method of the unitive way.

It must, therefore, be understood that according to St. Ignatius, union with God is not limited to nor placed exclusively in the elevation of the mind to God in the

retirement and seclusion of a purely contemplative life, but is to be extended as much as possible to all we do and to the daily practice of virtue. For as in these same works and various occupations of ours the purgative way is exercised by mortification and the illuminative by the practice of various virtues, so likewise in these same actions he would have us become perfectly united with God and transformed into Him by love. For after one has been well exercised in the purgative and the illuminative ways, he should then unite himself to God in the same daily actions, whatsoever they be and in even the smallest, by means of perfect love according to the manner prescribed in the above mentioned contemplation.

At the beginning of this contemplation St. Ignatius lays down a firm and solid foundation in two notes wherein he says: "In the first place we must observe two things; firstly, that love is to be placed rather in works than in words; secondly, that love consists in the mutual communication of things we have or possess, as for instance, knowledge, riches, honor or any other good whatsoever". For since all hold it as certain, those also who treat of mystic theology, that union with God depends upon perfect charity and is to be found especially in the exercise of this virtue; since, moreover, love consists more in deeds than in words and in the real intercommunication of all goods than in contemplation alone, it clearly follows that this union with God is then most excellent of all when it extends contemplation to works in which all that one has he communicates to God, and by this perfect love which he exercises by deed and by communication he unites himself to God. For just as love proved by deed and by intercommunication of goods is higher in degree than the love which is manifested by mere intercourse and contemplation, so the union produced by the former excels the union arising from the latter, because it comes from a more ardent and a more perfect love.

Now St. Ignatius lays down four degrees of this union with God which he divides into as many points of the same contemplation, in such manner that each point successively represents a greater measure of perfection and a higher degree of it. To understand this more clearly we must know that the perfection of love and of union with the person beloved demands two indispensable conditions. The first is that it consist in deeds rather than in words and in the actual intercommunication of goods, and this St. Ignatius has already laid down

in his two prefatory notes. The second is the presence of the friends and their mutual intercourse with each other, from which there may result reciprocally a certain transformation of one into the other. Now it is precisely in this that the Divine love which exists between man and God excels any other love whatsoever that may exist among men themselves, viz. that in our intercourse with God these two conditions may be found verified simultaneously, whereas in that among human beings they are generally found separate. For human intercourse and conversation between friends is in itself an intense mutual pleasure, yet whilst it lasts there is frequently a cessation of work and in large part at least a suspension also of the communication of goods. But God is always present with us and in all creatures, He works in them for us and communicates to us innumerable benefits. We likewise can act in the same manner towards Him, can at one and the same time enjoy His presence, speak with and have most sweet dealings and intercourse with Him. Now this mutual work and communication not only does not hinder but even strengthens exceedingly this union and intercourse with God. For when the soul amidst its works and labors beholds God Himself like a companion, as it were intimately present with it, it is vehemently impelled to the closest union with its God and to a transformation into Him. It is of this that St. Ignatius treats in his four points, wherein he assigns four degrees by which we may arrive at it.

About the first he says: "The first point will be to call to mind the benefits of God, etc." This, then, is the first degree, viz. that God in His infinite love for us, which, as we have said, is shown in works and in a communication of gifts, and not in mere knowledge or in colloquy alone, has by creation and by His providence given to us and continually gives to us, both in the natural and in the supernatural order, all created things which He made out of nothing and these in such magnificence and in such abundance. Consequently we on our part, at the sight of God communicating to us all these benefits, excite within ourselves a most ardent and tender affection for God. We offer in return and present to the Divine Majesty in very deed and by our unceasing endeavors in each and all of our actions, all that we have and all that we are, but most of all, our entire liberty, memory, understanding and will, with all their acts and faculties, thus fully returning to God the same gifts

which we have received from Him. The words of the colloquy: "Receive, O Lord, etc.", should be very carefully considered for they possess a wonderful significance and power, as will be clear to anyone who ponders them seriously.

The second degree is expressed in these words: "The second point will be to see God actually existing in all His creatures, etc." It contains, therefore, something higher than the first, namely the actual presence of God in His works and gifts and all His creatures, and in ourselves also; for giving Himself and other gifts besides, together with them He bestows Himself as actually existing in them all by His essence, presence and power. Hence, we on our part beholding this clear manifestation of God's greater love for us are consequently bound to unite ourselves more closely to Him by love in all our works, not only as to the giver of all good things but also to one who is intimately present both in all His gifts and also in ourselves. Read and weigh well the words of St. Ignatius.

Then follows the third degree about which he says: "The third point is to consider this same God our Lord laboring and toiling as it were in all his creatures, etc." This degree rises to a higher plane than the two preceding ones because to all the gifts of God and His presence in His gifts it adds the very work and labor, as it were, of God Himself, Who thus becoming like our servant works all in all for us and for our good. To this exalted love of God for us must correspond in turn our work and labor even unto death, offered in all we do to God Himself as present and laboring for us.

About the fourth degree he thus proceeds: "The fourth point is to observe* how all gifts come down from heaven, etc." This fourth degree as the highest of all superadds the consideration of the origin of all created things and actions from God as from the supreme good, and of whose infinite treasury they are participations which He pours and sends down upon us, as the fountain its streams and the sun its rays, images as it were and likenesses of His divinity in which His majesty shines forth and is seen as in a mirror. To this Divine communication there corresponds in us the referring back to God of all our actions as to the first principle of all, and in Whom they are contained and exercised in a far

* Commentators on the Exercises call attention to the words, as they are in the *Versio Vulgata*, used by our Holy Father in discriminating these four degrees, viz. *revocare in memoriam, speculari, considerare, prospicere*, a good example this of how he weighed every single word.

higher way. So that contemplating Him, both in ourselves and in all other creatures, as in so many rays emanating from Him, we become thereby elevated to the sun of justice itself so as in Him to live and labor. "For in Him we live and move and have our being" (Acts XVII, 28). Then will be verified in us that of which the Apostle speaks, when he says that we live not in ourselves, but Christ in us and we in Christ; and in whatsoever work in which we are engaged we shall be drawn and absorbed into God and transformed into Him; while God Himself in turn through these His created gifts is drawn to us and is transformed into us.

Now with regard to these degrees it is all important to note that the real strength of our union with God does not consist in elevated concepts of the mind with respect to all these matters, for many are not capable of such. Moreover, as we have already said, neither does the real efficacy of love consist in concepts but in works. Nevertheless it may so happen that with many persons on account of the frequent exercise of this union, their mind may be raised to the most sublime contemplation and also even to raptures and ecstasies, which are all the less open to suspicion and seem safer than any others when they proceed from the power of Divine love. Ordinarily speaking, however, it is sufficient as far as the intellect is concerned, that each one according to his capacity understands and believes what has been said about the presence of God and the efficacy of love. But the real strength of this union lies chiefly in the will, not in so far as it depends upon the reasoning of the intellect, but in so far as it possesses the power to command and to carry out any work whatsoever for God, to present and to offer itself and all it has to God, and this with the purest intention of glorifying Him, with the further purpose also and desire of holding converse in all it does with God Himself actually present, and of transforming itself wholly into Him. To work with an intention and efficacy such as this, is really to unite oneself at the same time with God; while by the entire communication and adhesion of our will to this Divine love there is effected a true and most perfect transformation of man into God and a sublime uplifting not of the intellect alone but of the will and of the whole man. An efficacious will such as this, together with the act or work itself, constitutes the whole man, according to that of Scripture: "Fear God and keep His commandments, for this is all man" (Eccle. XII, 13.) Now this is a great advance

upon the intellect alone contemplating God. Love is more excellent and powerful when displayed in work and in will than by mere intercourse of mind with mind. Consequently man goes to God and is transformed into Him much more efficaciously and fully by this union of will and of work than by elevation of intellect alone; and this same union merits from God infused gifts and Divine grace in greater abundance than any other union whatever.

From all this is seen the excellence of this unitive way. Moreover it embraces all times, every action even the very smallest, every state of mind even amidst the greatest desolation, aridity and abandonment, after the example of Christ in the garden when he began to fear and to be heavy, and said: "Not my will but thine be done." It includes likewise all places and every kind of person and state of life without any exception whatever, also every form of life both the active and the contemplative since it joins both together and unites them perfectly. Consequently it is a way that is easy, safe, delightful, accessible to all, which we can take at all times, in every place, and in any occupation whatsoever.

Now although this contemplation on Divine love is placed at the end of the fourth week, yet by analogy to what St. Ignatius has laid down in the second week, it seems expedient to give at the beginning of the third week those two notes or principles as the foundation of the whole unitive way. Between the first and second of these principles, however, there should be given some meditations on the Passion, in which the exercitant may clearly see how God has loved us not in work only but in very deed, and has communicated to us most sublime gifts, yea, His very self in the Holy Eucharist and also in other mysteries. Then in like manner may be given one by one the four points of the same contemplation with some meditations interposed in the same manner as above. It may be well also to repeat here what was said in connection with the second week, namely, that these meditations are to be given not only to those who reach the pure unitive way after having previously traversed with fruit those of the purgative and illuminative, but they are to be given to all who are desirous of making them and who are at all capable, provided that they have done all that belongs to the election in the second week. Thus they may begin though somewhat imperfectly to exercise themselves in the unitive way and may make continual progress in the same.

MISSIONARY WORK IN NORTHWESTERN INDIA

The two most westerly provinces of Northwestern India under direct British control are Sind and British Beluchistan, north of it. West of these, and partly between, is the native state of Beluchistan, under English suzerainty, a great desert region of eighty-two and a half thousand square miles, but with a population of only half a million. Here there is no organized Catholic mission, at least from India. Sind is about 300 miles in length, and 53,000 square miles in extent; but its population is only three and a half millions. British Beluchistan has 46,000 square miles of territory, and 308,000 people. The chief place in it is the military station of Quetta, 6,000 feet above the sea; and this, too, is the Catholic mission centre. Sind has five or six mission centres, with probably twice as many sub-stations. In this, as in other parts of India, we find the most interesting traces of missionary work of the Society before the Suppression. For instance, there were Jesuit chaplains at Tatta, 50 miles from the sea, with the soldiers of the Mogul Emperors in the seventeenth century. Tatta is now a ruinous and malarial old place at the head of the Indus delta. In those great days of adventurous Jesuit propaganda, the Society had a house in Lahore, the capital of the Punjab, above us; and the Fathers led their processions publicly through the streets. Blessed Rudolph Aquaviva was for two years chaplain in Agra, at the court of the great Akbar, whom he hoped to convert; and there was a Jesuit college in the city. The cemetery where the missionaries slept, their labors ended, was much venerated even by Mahometans and pagans: in particular, the tomb of Father Mark Anthony Santucci used to be decorated by them; and hither they came to fulfil their vows, "because of the chastity and holiness in which he lived". In Delhi the Society had two houses; and just now, they are hoping to find the first Christian cemetery of the city. Thus through ancient Indian cities and northwards to Thibet, we are on the footsteps of the first great missionaries.

The southmost point of Sind is just on the tropic of Cancer. Karachi, the chief city, is at 25° of the equator. The coast of Sind is, moreover, fanned for six months by the stiff monsoon breezes. The climate, in consequence,

is pleasant throughout the greater part of the year. There are some weeks of great heat, usually in May and June. But after these, comes curiously cloudy, though rainless weather, which is very enjoyable. The winter, as it is called, from the beginning of November to the beginning of March, is chill, dry, clear, and altogether delightful—no autumn of New England can ever compare with it. One closes the doors with pleasure; although fires are never lighted, save for cooking.

The Indus comes through the midst of Sind to the sea. And although the scene of Alexander's campaign was on the tributaries of the Indus in the Punjab; yet his army marched down on the two sides of the river to the delta, as he turned back to Persia and Babylon.

St. Thomas is thought by respectable authors to have remained some time at what is now Hyderabad, the former capital; and the country of Sind is said to have been famous for its numerous Christian hermits in early ages.

The greater part of Sind is a desert: and it is curious to look over the map and notice the starved and sun-scorched hamlets, scattered at great distances; lonely tombs and unprotected cemeteries; the scanty growth of wild indigo and camelthorn; some brackish well or sun-wasted rivulets, which break the drear monotony of the wilderness.

Catholics have been spreading through Sind and British Beluchistan for now some sixty or seventy years. They have followed the march of the English armies and the advancing railroad. The Irish soldiers have left monuments of their faith at the military stations, in the usually fair churches, built or begun by their contributions, or constructed for them by the government. Curiously enough, the Catholic missionaries are officially named chaplains, i. e. military chaplains, and secondarily railway chaplains; for they are paid by the military and railroad authorities, their missions often depending chiefly on such generous assistance.

There are, probably, not more than 7000 Catholics in Sind and British Beluchistan. The largest mission is at Karachi, by the sea, on a dry mouth of the Indus. Its population is 150,000, chiefly Hindus and Mahometans, the former predominating. But farther inland, the Mahometans are much more numerous. One is impressed greatly with the courtesy of the people. There is no rudeness ever. They will not even stare at the most curious-looking stranger on the street. Their salu-

tations are always full of respect. They are a gentle and genteel people, easily won by a little kindness.

Besides the native population in Karachi, we have a sprinkling of English, Irish and Scotch, chiefly in official positions, and often changing. There is a fairly large number of Eurasians; that is, persons of one European parent and the other native (Asiatic). But the great mass of our Catholic population, of some 5000, is composed of people from Goa. These deserve a special notice. The Goan people are the strength of Catholicity in the upper west and in the northwest of India. Read any news of church work in this quarter, and you will find relatively few names not Goan; or, as they are called, Goan-Portuguese. They are a very intelligent and industrious people, saving money when they can, and rapidly advancing in every social station. Most of them speak English and they are much employed in business offices, having moreover a relatively large number of able professional men. The piety, enlightened and solid piety, of these Catholics is unsurpassed. They are docile, grateful and warm-hearted. The quickness of the men to see a priest in the streets, even at a distance, and their ready, respectful salutations are charming. They love to come to the church; not only for mass and other public functions, but also for private prayer, especially in the evening, when they are more free. On this account, the church is left open and lighted. The church, as a matter of fact, is clear at the edge of the city; but many Goan families have settled near it. The frequency of confession and holy communion is remarkable. One sees them prepare for an hour for their confessions, and remain an hour for thanksgiving afterwards. They are the most European of all East Indians, being remarkably like the Portuguese in character and manner. And the Portuguese are probably more courteous and kindly than the French or Spaniards.

In the actual mission crisis, the priests of Goa have been most generous and loyal. Goa has many priests, faithful and pious men, and well trained. They know their people well, and are very active among them. How often and how much I have been edified by them! Their readiness for work of any description, their kindness and tact, above all their care of the sick, teach us many a lesson. At night, no matter what epidemic may be raging, the call of the door-bell will bring them instantly out of bed; and they will devotedly contend for the honor of the sick-call. Imagine the pleasure of living with them!

When I came to Karachi, a year ago, in the first days of March, I found Father Boswin, superior, and two secular priests in charge of the church. One is from Goa, and the other of Goan origin, but born in Karachi and brought up in our St. Patrick's High School; his ecclesiastical studies were in the Papal Seminary of Kandy (Ceylon). Father Boswin is a Bostonian, of German parentage, and a former student of Boston College. He is principal of the high school, in which he is now the only priest, the two Fathers who formerly assisted him being "interned". Our school, of nearly 400 boys, and the convent school of 500 girls, place us in an enviable and commanding position. In these we have all our Catholic children, and many others—Protestants, Parsees, Mahometans and pagans. The presence of these young people around the church gives a new life and inspiration to our work. The priests teach Christian doctrine, Bible history, &c., nearly every day in the schools, and direct the school sodalities.

Our masses in the church, even on Sundays, are early, as is usual in hot countries—the last being at 8.30 in summer and 9 in winter: it is rarely sung, because of the soldiers, who have a more or less fixed time for Divine service. Our confessions are on one long stretch, on Saturdays, from 4 P M. to 8.30 P. M.; after which comes supper. Devotion to the Sacred Heart is very great, nearly half the people being enrolled in the Apostleship of Prayer. Almost all the families receive the *Messenger*, edited in English in Bombay. Our Goan priests publish here the *Kónkani Messenger*, in the native language of Goa.

Each Sunday we have mass in two seaside places, one the fortified island of Manora, which we reach by boat. Kónkani is needed, and sometimes Hindustani, the universal and official language of India; but our ministry is chiefly in English. During the year we have had a menacing outbreak of cholera, which, thank God! soon ceased. Bubonic plague lingered a little longer; but the death rate was never very high.

Many soldiers, chiefly native, have passed through Karachi to the war in Mesopotamia; and many have returned wounded: the wounded Europeans, however, have usually gone to Bombay. So in what is called the Station Hospital for whites, we have not had a great many serious cases. Of the local white troops, there are at times as many as sixty in the hospital, afflicted with minor ailments. They are mostly non-Catholics

and I hesitated about approaching them, not knowing how they might receive a cassocked Papist. Some of the resident doctors were Catholics, which made me feel at home: some of the sick were Catholics, too—Irish, Cockney Irish and English. Some died, and we had the pomp of military funerals in the common Christian cemetery, with several officers present, the firing squad, the requiem of the bugle, and our Catholic service in English. By degrees I came to see how courteous, even friendly, were the officers, doctors and nurses. And as I went more amongst the men, and brought them reading matter, I found that what the Protestant nurse said was true—that they would all be glad to have me speak to them. I found them invariably very respectful, and soon I was quite at home amongst them.

India is remarkably free from anti-Catholic prejudice, perhaps because the Christians are few, and the unbelievers so very numerous.

D. LYNCH, S. J.

MISSIONARY JOURNEYS IN ALASKA

A Letter of Father Philip Delon to Very Rev. Richard A. Gleeson

ST. MARY'S MISSION,
AKULARAK, May 29, 1916

REV. DEAR FR. PROVINCIAL:

P. C.

It is a year since I came to the "land of promise", and your Reverence has doubtless been waiting for some account of myself. I have long since intended to send you a few notes about my winter trips, but the short summer season has kept me so constantly on the go that I have not even had the time to begin my story. To-day, I find myself stranded out on the shore of the Bering Sea, at one of the many fishing camps which our native Eskimos set up every summer all along the Alaskan coast. I came down here from Akúlarak in a rowboat, three days ago. The trip was made partly by rowing, and partly with an occasional spurt of an Evinrude motor. The latter, however, bucked and kicked all the way down, so that my arms are both stiff and slightly swollen from the continual cranking up of that little cranky engine. To-day, a strong headwind and rainstorm, keep me at a little village, which the natives call

"Nunam Ikkoa", the "End of the Earth". So that your Reverence will receive what few people have ever had, a letter from the "End of the Earth".

The Akúlarak district depending upon St. Mary's Mission is large enough for a diocese; but as it is little better than a wilderness, the total population is scarcely that of the average country parish in the western United States. I have visited all of the seventy or eighty villages of the district, with the exception of a few; and making a mental census of the people, I have counted 1375 souls. My estimate is probably too low, but the total number certainly does not reach 2000. If you have a good map of Alaska at hand, you can form a very fair idea of this district by drawing a north and south line from the Yukon to the Kuskokwim River at about 163 degrees west longitude. The irregular polygon to the west of that line bounded by the Yukon on the north, the Bering Sea on the west, and the Kuskokwim on the south (with the exception of the triangle south of Vancouver Island), is what we call up here among ourselves the "Akúlarak" district. Vast as it is, with an area of some 15,000 square miles, there is only one inhabitant to every ten or twelve square miles. Your Reverence may judge from this the huge task that falls to the lot of the missionary when he starts out to visit his scattered flock. As the whole country along the coast is a swamp, covered with a perfect network of rivers, sloughs, lakes and ponds, there is no question of ever seeing a road in summer from village to village. However, we have quite a lay-out of winter roads, or better, winter trails. These are usually the direct and shortest routes from one village to another, and lead you over tundra, rivers, lakes, brush and bushes. As everything is deep in the snow, and even the brushwood is almost entirely covered, the traveller is frequently unable to tell whether he is going over land, or lake, or river; besides, one not thoroughly familiar with a particular locality may find it rather difficult at times to know for certain whether he is heading for his destination or whether he has already passed one side of it; for the land marks are so few, so uncertain and so much alike in character, that one may be easily mistaken for another. But let me not worry your Reverence with general and random talk about the place; perhaps you will rather prefer a few notes about one of my long trips this last winter.

Of all the winter trips with sled and dogs, the one to Tunúna, Vancouver Island, is the most eventful of all;

it certainly was so for me this year. Being a total stranger to the place, to the people and the customs of the country, I was looking forward to it with a feeling of anticipation mingled with some anxiety as to how it would turn out. It is a long trip, requiring about three weeks of continual travelling. As it not unfrequently happens that one has to pass the night in a cold hovel, or sometimes in the open air, we have to take plenty of warm clothing and must also have aboard the sled enough food to keep us alive during the entire trip, as the native hospitality does not, except on a few occasions, extend to the giving of food to the missionary. Like St. Paul, the latter feels more satisfied when he can say that he is not a burden to those to whom he announces the Gospel of salvation. But what loads down our sled the most is the fish that we have to take along to feed our dogs. Of course in many villages, someone will be found whose stock of frozen or of smoked fish is sufficiently large to permit him to sell us enough for one dog-feed, but in just as many places, we may be told that nobody has a fish to sell; that they have scarcely enough for themselves. The standard coin, the legal tender of traffic among the coast Eskimos is tea and chewing leaf-tobacco; so a bag of tea and a few pounds of the precious weed are carefully laid at the bottom of the sled; my guide and I have both our bedding, my own consisting of two common grey blankets and a sort of quilt made of skins of muskrat. It takes about seventy skins to make a full-sized quilt, the bellies of the animals being sewed together on one side of the quilt, and the backs forming the other side. About half a dozen pairs of boots are also needed for such a trip, as we must be prepared for very cold and for very wet weather. Then there is my chapel. Special care is necessary to protect the mass wine from freezing, for as the holy sacrifice is the chief, I might say, the only consolation of the missionary on these long journeys, it would be a great misfortune indeed, if the bottle should break. To insure safety, I usually take two or three little bottles, half a pint in each, and wrap them up carefully in separate packages. One tablespoonful is considered a liberal amount for each mass, out on the trail.

March 15 was the day I had determined on to begin my trip. That morning, the minimum thermometer registered a temperature of 28 below zero, Fahrenheit. Fortunately, there was no wind, so the cold would not be keenly felt. The entire village around the mission

gathered to see us go; the children also viewing our departure, and wishing Godspeed. Our sled is heavily loaded indeed, each of our dogs has a full 100 pounds to pull; the trail is only fair, having been badly broken by soft weather a few weeks before, and having been but little travelled since that time. Two out of the nine dogs got "knocked out" shortly after starting. After five hours, we find a chance traveller going to the mission, and we send one of our dogs back, keeping but eight for the trip, only about five or six of these can be relied on for steady work. Eleven hours bring us to our first stopping place, a village of three houses. We pick out the largest one, bring in our bedding and enough bread for a couple of meals, cook a little rice and canned meat on the family stove, boil a little tea, and after this most appetizing repast, I recite aloud the night prayers for the entire household, and we stretch ourselves on the floor to enjoy a welcome night's rest.

March 16. Rise at about five o'clock, say mass on an improvised altar, and set out southward. We pass several small villages on the way, stop about noon for a little lunch. It consists of frozen bread or frozen hardtack with a cup of hot tea which we get out of our thermo-vacuum bottle. It was only at 7 o'clock in the evening that we reached a little village of three houses at the foot of the Kúsilwak Mountains. These mountains may not be more than 2,000 or 3,000 feet high, but as they are the only break in the monotonous evenness of tundra from the coast to about 100 miles inland, they are visible from every point of the compass on a clear day. They are to the traveller on his winter trail what a lighthouse beacon is to the mariner at sea. As long as we can catch sight of the snow-covered Kúsilwak standing out in conspicuous whiteness against the dark horizon, we know which course to take, or at least we can tell where we are. In this village, I found a little girl twelve years old, who had been at our mission school for sometime and had there made her first communion. She was glad to be able to receive our Lord again; it was the first and only time thus far that I had administered the Sacraments.

March 17. Early in the day, we arrive at Chinígmiut, where we expected to add to our little party the company of an Indian who has in former years frequently accompanied Father Treca on his trip to Tunúna. What was our disappointment when we find out that George is

not going on his annual trading expedition this year! My guide does not feel sure of the way, but we have to go ahead, and shall do so, relying upon Divine Providence and the good angels to protect us on the journey.

March 18. Saturday, the day which all devout clients of Mary love to select to begin any difficult enterprise. We place our trip under the special care of that Blessed Mother. No matter what may happen to us, we know she will be with us. We do indeed feel rather uneasy, for we now are venturing beyond the well-known and well-beaten trails that lie within two days' journey from the mission. The sun shines brightly, the cold weather makes our dogs lively; they are always at their best when the thermometer is about twenty degrees below zero, Fahrenheit, then no matter how long they keep running, they never get overheated and are able to maintain a brisk trot for hours without any apparent fatigue. With the aid of the compass, we head to the southeast, but towards noon, we begin to doubt; we are in a trackless waste, flocks of ptarmigans fly off as we approach; numerous fox tracks, and mink tracks and tracks of other animals valued for their fur keep our dogs sprightly with expectation for their fresh scent, but just the same, we are off the right trail, and though we take our bearings frequently, we fear we have left our destination to the side, and are almost tempted to retrace our steps. At sundown, as we lost all hope of reaching any village that day, we make for a far-away cluster of brush wood, intending to pass the night there. It is full moon, and its rays light up an immaculate white landscape, a bright, cloudless sky; everything so still that you cannot even breathe without a plainly audible sound. Our dogs are so exhausted that they lie down at once without so much as caring to have their harness taken off; we feed them their ration of dry fish, they curl up in the snow, and go to sleep. As for ourselves, we try to build a fire, but cannot succeed in boiling enough melted snow for even a cup of tea. A handful or two of crumbs of "pilot bread" often called "hard tack", a box of sardines, the contents of which are so frozen that I have to chip them up with the prong of a fork, constitute my royal supper. A hole is soon dug in the snow using the snowshoes in lieu of a shovel, and a few sticks thrown in to prevent direct contact with the snow. I open up my bag of blankets, put on my fur parkey, and try to wrap the blankets around me, so I may at least keep from freezing. After a couple of hours, I began

to feel my limbs getting numb with the cold. After vainly trying to restore circulation, I was compelled to crawl out of my blankets and look around for a hard mound of snow, where I began to execute a dance that would baffle accompaniment by the best orchestra. I jigged and clogged around for fifteen or twenty minutes, and feeling I was again alive in every part of my body, I sought my blankets once more, but the cold was too intense, and I could but say a few ejaculations and make a practical application of the fifth point of the meditation "De propriis peccatis".

March 19, Sunday. No mass of course; but after a crust of frozen bread and a few handfuls of snow in lieu of coffee, we strike out to the southward. After a couple of hours, our good angels led us on to the track of a lone huntsman who was already out with his rifle in search of fox or arctic hare. It was not long before we reached a little village of two houses where we soon forgot the hardships of the previous day. Here, two little babies were waiting for the priest to make them children of our Heavenly Father. Here, I came upon a new style of native dwelling: a low-roofed, miserable hovel about twelve feet square; in the centre, a pit about two-and-a-half feet deep, was the sink and dumping ground for the refuse of the house; there anyone had to descend who wanted to enjoy the privilege of standing erect. That is where I placed myself to perform the baptism of the latest arrival of the family whom the mother held on her lap, seated or rather squatted on the higher ground which served for a bed. We set out once more after dinner, and in about three hours, we came to Alárcharak where only one family was then living: two mud huts, the roof partly caved in, were the only evidence of a larger number of people having once lived in that village. Here a seven year old boy who had repeatedly been withheld from baptism by his father, was now permitted to receive that Sacrament to the exceeding great joy of the little fellow, who seemed willing to jerk his head off in answering "Yes", "I renounce", "I believe", "I wish it", during the baptism ceremony. I named him Daniel Joseph. The house was a miserable dugout, about nine feet square. A small sheet-iron stove was set in the left hand corner just behind the door; along side of it, in the very centre of the dwelling was a pool of water, the dump hole for the extra water from the kitchen utensils. A few sticks of brush were laid over that miniature pool; over that I spread my blankets still

moist from the preceding night's moonlight dew. My head was right up against the door through the cracks of which the cold outside air was whistling its way into the interior. To protect myself, I put on my fur cap, and was soon sound asleep. The rest of the floor space had to serve for the inmates of the house, and my guide. We were ten persons in that little dwelling. The next morning, I said mass under the window or skylight which, according to the custom of the country is set in the centre of the roof. The family was squatted right around, they could kneel, but could not stand up owing to the low roof. I myself could scarcely turn around for the "*Dominus vobiscum*". Yet, as I found out many times later on that same trip, that was a comparatively comfortable position in which to say mass. Many times since, I have said mass in places where I could not hold myself erect.

March 20. After breakfast of rolled oats and tea, we set out to the southward again. Three and a half hours bring us to Kégetmiut, a two or three house hamlet where we had to stop over night, for the next village was too far for us to reach it that same day. Here as in every place I visited, the morning and night prayers were recited in at least one house, the one I was staying in. Frequently, if I was physically able to do it, I would go to the various houses in succession, and recite the evening prayers aloud in the Eskimo language. No one ever joined in, for except in the immediate vicinity of the mission, no one knows any prayers.

March 21, Tuesday. I got up at 3.30 A. M., and immediately prepared for my mass which I celebrated on the family stove as an altar. Owing to the great ignorance of the people as regards the mass, and even the essentials of salvation, I thought it better to say the mass privately before the inmates would wake up; besides, we had to make an early start, and by insisting on material attendance at mass, I would lose at least one hour of precious time. I performed one baptism before leaving, and towards noon, I passed by a village where I made another angel out of a poor mortal baby.

The whole of this day had a great geological interest for me. We were passing through a volcanic region. Everything being deeply set in the snow, we could not notice all the evidence of former volcanic activity, but there were several very plain, unmistakable crater mouths rising not more than a couple of hundred feet above the

plain. It looked as though there must have been here formerly a chain of mountains, every peak a volcano, and that some upheaval had caused a subsidence of the whole country round. This is not at all unlikely, as it is certain from the old traditions among the natives, that the sea once covered this entire district and from the formation of the ground, it is evident that we are now living on a vast iceberg covered or overlaid with a layer of silt. Nowhere can we dig more than two or three feet, even at the height of summer, without striking solid ice or solid frozen ground. And any hole made beneath the surface will immediately fill with seepage water, up to the top. The tundra is, in reality, but little different from a swamp; it is overgrown with a thick layer of moss, its roots deep in the oozy, marshy soil, and when a person steps on it, he will invariably sink down to the water beneath. The slope of the ground seems to have no effect in draining the soil, as the ice underneath prevents the surface water from soaking in, and the bog-like compactness of the surface soil holds the water wherever it may happen to gather.

In the afternoon our trail led us past several ledges of rock cropping out about six feet above the snow. As I had not seen a rock or a stone, nor even a small pebble since coming to Alaska, I could not resist the temptation to go and see what kind of rock that was. I found it like the volcanic rocks around Spokane, cellular, slaggy, scoriáceous lava. I chipped off a piece to keep as a specimen. Towards evening, we sighted far ahead a slender column of smoke rising from the limitless field of snow about us: it was the so-called village of Nannaváronak. It consists of just one house; a flight of steps cut into the hard snow lead from the outside to an underground passage about two and a half feet wide, and three feet high. I crawl along, dragging my baggage behind me till I come upon a pack of dogs that are curled up together, seeking protection from the cold. I know then that I am near the inner door of the dwelling. I grope along carefully, not to hurt the feelings of the animals, feel about for the grass mat that hangs over the entrance, push it aside with my head and shoulders, and make my appearance in the midst of the family, mute with astonishment and waiting for a few words from the intruder to reveal his identity. A warm "chamai!" (welcome) is given me when they find out the successor of Father Treca. A few sticks of green wood brought from many miles away are put into the stove, and we

soon have a kettle full of hot water into which we throw a pinch of tea leaves. My guide and I take about one cup each, and the rest goes to regale the members of the family, who drink cup after cup till the supply of hot water in the house is exhausted. Here, too, a little baby was awaiting the saving waters of baptism. As usual, I teach the children how to bless themselves, make them and their parents recite a few prayers, and go to rest.

March 22. Built up an altar out of some boxes, placed my suit case on top, and after ascertaining there was no danger of it toppling over, I celebrated mass near the hot stove, in the centre of the house, under the skylight, water dripping all around me from the melted snow and frost around the window. Our trail to-day led over a most dreary waste, not a sign of life anywhere around. A cold north wind on our backs; the glaring sun in our eyes, causing the dogs to sweat, and depriving them of their strength; the sled runners sinking deep into the soft snow; no chance to sit down; it's walking all day. About noon, we stop for lunch, squatted behind the sled, seeking shelter from the cold north wind. Early in the day we catch sight of the Tunúna Mountains on Vancouver Island, the end of our journey; two more days will bring us there. At Katwáramiut, where we arrived after a very tedious trip, one of our dogs went through the window of one of the two houses in the village. The wonder to me is that the accident did not happen oftener, for as the houses are buried under the snow, the roof is frequently on the level with the trail that we have to follow to reach the place. I myself have been often afraid of "dropping in" while making my visits to all the families of the villages I visited. Here I found about fifteen people, all claiming to have been baptised by our Fathers. An old man is pretty near the grave, judging from his age and a bad cold. I give him an instruction on the principal articles of the faith, prepare him for death as well as I can by stammering the little Eskimo that I know, and give him Extreme Unction. I was not a little amused at the primitive simplicity of the man, when he tried to convince me that he was in poor health: hawking up a mouthful of phlegm from his throat, he spat it in the hollow of his hand and held it out to me for inspection; when he was satisfied that I had taken a good look at it, he jerked it off into a corner against the wall. A little later, the whole family being squatted in two groups on the floor for their evening meal, the same old man had

occasion to clear his throat again; he went through the operation the same way as before, but finding it inconvenient to turn around towards the wall, he deftly tossed the handful over the heads of the first group of eaters, towards the second group beyond; the thing fell with a "click" alongside the common dish, but failed to elicit the slightest surprise or remonstrance from anyone.

March 23. Six hours of travel on a cross-country road brought us to the next stopping place. About half way, we were met by Loska, the old friend of our first Fathers on the Bering Coast. With three sleds and three teams of dogs, he was going up to the Yukon to trade, and bring back flour and tea, which he had been without for several months. This meeting was a great disappointment to both of us, more so to me. For we had expected to revictual ourselves at Tunúna before starting back, and now it looked rather as though we might have to part with some of the scanty provisions that were still left in our sled. On our way, we stopped at a one-house village for dinner. A little six months old baby was there, and I was permitted to baptize it. Here, as in many other houses, the skylight was a block of clear ice fitted into the opening in the roof. The heat from within had hollowed out the block in the shape of a cone: a fresh block had already been prepared, and was ready to serve the purpose as soon as the other one would be melted through. Of course, you may readily imagine the condition of the floor within, from the continual dripping of the melted ice: it was a pool of mud. These windows or skylights are usually made of the intestines of the seal or of the white whale, thoroughly dried and sewed together in strips. These diaphragms, though not transparent, are highly translucent, and transmit more light to every part of the house than several lateral windows usually do. At Káyaliúwigmiut, I performed five baptisms and went through the daily, ever-new routine, of gathering the children together, teaching them the sign of the cross and a few short prayers, such as "My God, have mercy on me", "I love thee", "I am sorry for my sins". If I could only succeed in inducing these poor people to pray thus every day, I am sure that many would find mercy before God; but few there are who pray at all. Oh! for the means to stay in one village for a couple of months at a time. Then, we might lay the foundation at least for a solid instruction in the elements of the faith; and after a few years, the name of God and of our Blessed Redeemer

would be in honor among them. For that we would need to have a house of our own so as to be independent of everybody, and so that we could freely preach to whoever would come to listen to us. That would mean quite an expense at the start, and also every year, to bring thither the needed provisions and furnishings to make the dwelling habitable.

March 24, Friday. This morning the weather is threatening, the sky overcast, snow falling lightly, the north wind blows and the snow is drifting. We start all the same, guided solely by our compass. We pass by two abandoned villages; the inhabitants have already gone to their spring camps on the seashore to hunt seal. We lunch in the shelter of one of them, and after a short run, we come to the frozen sea. Here in places, the trail is very rough; it requires a quick eye and strong muscle to keep the sled from turning over. We make another stop at the village of Niluluwáramiut, where I baptize a little child; and at 7.30 P. M., we reach the village of Tununa where several of our Fathers resided for a number of years, from the year 1889. The people here receive us with great jubilation, though taken somewhat aback at not seeing their old missionary, Father Treca. All hands get busy fixing up a little room for us in Loska's house; we have a warm supper of rice and fish, and having said night prayers in common, we go to sleep, with an "at home" feeling that we have not had since leaving the mission.

March 25, Feast of the Annunciation. Large attendance at mass, about thirty persons; but the people, having been without resident priest for twenty years, have forgotten their prayers. I announce confessions for the afternoon, and spend the rest of the morning instructing the children. Twenty confessions heard in the afternoon.

March 26, Third Sunday in Lent. Morning prayers before mass as usual, followed by the prayers in preparation for holy communion. Twenty communions! Deo Gratias! This is the only place on the coast where there are people admitted to holy communion, except, of course, in the villages near the mission. At ten o'clock, I start for a visit of a couple of villages on the south coast of the island. I had only one baptism in the first one, but in the second, I had the happiness of regenerating fifteen little ones, twelve girls and three boys. At this latter spring-village, Upnarkilramiut, many people gather from far away inland to hunt the seal at the breaking up of the ice. These amphibious animals re-

main, indeed, in the water the greater part of the time, but they frequently climb up on the ice blocks or ice-floes and there remain for a long time, especially when the sun is shining. The huntsman, or better, fisherman, in hiding behind some mound of ice or snow, has then a good chance to secure his prize, which he does by means of a rifle or maybe with the more primitive weapon of a bow and arrows.

All the people in this village appeared to me very well disposed: all seemed very anxious to have their children baptised.

March 27. After mass and instruction I returned to Tunúna over the mountain trail. Fortunately the sled was almost empty, otherwise it would have been impossible for the dogs to follow the steep trail. I caught a bad cold the day before, and so now, I was not able to teach the children as I had planned to do. However, I managed to prepare a young couple for the wedding ceremony to take place the next morning.

March 28. Mass at 5 o'clock. About 7 o'clock we are ready to start on our homeward journey. In spite of the fog and wind, we say farewell to the villagers all assembled to see us off, and are soon picking our way amid the many heavy blocks of rough ice that the west winds have crushed up against the shore of the island. A few minutes later, we make a stop at a little hut built up on the steep slope, at the edge of the cliff, about 200 feet above the level of the sea. This is, really, in many respects, the poorest dwelling I have been in so far. It is only about eight feet square, and six or seven persons are living in it; the roof is so low that, small as I am, I can find no place where I can stand erect, so I have to sit down to confer baptism. The stove used by these poor people is an ordinary kettle or stew pan, eight inches in diameter, turned upside down over two pieces of rock; a small hole has been punched through the upturned bottom of the pan, and a two-inch stove pipe made of old pieces of tin roughly joined together leads the smoke up through the roof. The smoke stack is just about three feet high. Like most native dwellings in this section, the floor is wet and soggy and filthy, for it is not only the dump for the fish skins and bones from the dinner dish, but it is also the family cuspidor. It is always a puzzle to find a place sufficiently free from grime and dirt in which to lay and spread out my baptismal outfit; hence, it is not long before everything is soiled and needs renewal. Having finished the cere-

mony, I give the mother a "miraculous medal" on a blue string to hang around the child's neck. Then I must leave them a certificate of baptism with the name given by me to the baby. And the following year, when I come around again, they are pretty sure to pull that slip of paper out of some crack in the wall, and ask me to tell them again what the child's christian name is. The task of writing out that little slip is not an easy one, and develops sometimes into a ludicrous and provoking performance. You begin by asking the baby's Indian name; nobody knows: they have not yet given him a name. You insist, saying that you must know it to write it in the certificate. Finally after every old crony in the house has made her suggestion a name is given which in all probability will soon be changed to another. Then you suggest a christian name with which they are usually satisfied. Next, you must find out the names of the parents. It is a funny sight to see the look of amazement on the father's face when you ask him his name. Sure, he "does not know", meaning he "does not want to tell"; for all the natives on the coast are just ashamed to pronounce their own name aloud; so he asks some one of the bystanders to speak out his name, or maybe one of them volunteers of his own accord. It may be a toothless old woman or a fat-tongued young boy who thus constitutes himself an information bureau: no matter how indistinct their pronunciation of the name, you have to make the best of it, and write it down phonetically the best way you can.

But I have made a long digression. We are only a couple of miles from Tununa and we have about 200 or 250 more to make before we reach home. The fog is thick around the island; close to the shore the ice blocks are jammed together to a height of ten, twenty, sometimes thirty feet. Thinking he might gain time, my guide tries to round off the cape without hugging the shore, but soon we are at sea both literally and figuratively. It is evident that we are far out from land; for a few minutes the fog lifts, and with my glasses, I descry some abandoned huts away off to the right: our trail should have led us alongside of them. The wisest plan would be to make straight for them; but the guide along with many qualities that are good, has a stubborn head; he must attempt another short cut. It is no easy matter to keep one's bearing in a fog, unless one keeps his compass in his hand almost constantly. We keep zigzagging to the right and to the left, till finally as the

shades of night were about to hide from our gaze even the frozen waste on which we stood, we came upon a deserted cluster of huts. All are partly caved in save one. My guide lifts the trap-door from the window in the centre of the roof, lets himself down, and from the interior, has soon burrowed a passage through the mound of snow that blocks the entrance. We have to crawl through this tunnel on our hands and knees, but we are thankful and fortunate to find such a good shelter. We fix ourselves quite comfortably, and after our usual supper of rice and canned meat, we say our night prayers and lie down to rest. A square block of hard snow is set over the entrance; so there is no danger of draft.

March 29. Early the next morning, I say mass, using my suit case and the mess-box as an altar. Then I wake up my guide. We make an early start, taking a northeasterly direction. Soon we come upon a fresh trail which we agree to follow. This decision made us lose four precious hours; for having followed it first one way, then the other, we found that the man was lost, and had slept the night before in the shelter of a drift of snow. We once more strike out for the northeast, and at nightfall we have the comfortable satisfaction of reaching Nrufkartule. Here I perform two baptisms, give the usual instructions in the catechism, prayers and singing, say night prayers, and go to sleep amidst a heap of fish, partly frozen, partly rotten. Early, before the family awakes, I say mass in the little corner that had been allotted to me for the night; I stack up my blankets, place my suit case on top of them, say a fervent prayer to the Angels of the Eucharist to keep that improvised altar steady, and celebrate the holy sacrifice.

March 30. We are ready for an early start, but the wind is cold, the snow is drifting. The villagers tell us it is not safe to venture out, so we spend a day here, resting up our dogs; and I profit by it to give a few more instructions on the essentials of the Faith. In the afternoon of this day, the man whose trail we had followed the day before, arrived at the village, thoroughly exhausted. Though belonging to the next village, Kaialinwigmiut, he had lost his way going to Tunúna. He had slept twice outside, and only after the fog lifted was he able to take his bearings and retrace his steps.

March 31. The soft, deep snow affords but a miserable trail: I walk the first three hours on snow shoes ahead of the dogs; the rest of the day, I walk behind the sled, holding on to the handle bars. I never thought

I could have stood it so well. But I walked eleven hours without ever sitting down, except for the few minutes during which we stopped for lunch. At one time, my foot broke through a crack in the snow, and seeing water in the hole, I stooped to taste it: it was salty. So then we had gone too far west. That was the conclusion, I at least came to. After fruitlessly scanning the horizon for signs of a village, we were overtaken by darkness. Once more we had to spend the night in the open air. This time, I constructed a scientific Pullman berth for myself. Selecting the leeward side of an ice block, I dug a trench in the snow, using the frying pan as a shovel. I hewed out a pillow at the head, and made the grave, (it looked indeed like one), about two feet wide and two feet deep, and my exact length. Stretching my cassock over it with the snow shoes as a supporting rack, I crawled into it, and passed a tolerably restful night, though I awoke dozens of times from the violent coughing that had stuck to me since my stay in Tunúna.

April 1, *Saturday.* No mass of course. After several hours plodding along in a northwesterly direction, came upon a few sticks of driftwood sticking above the snow. We stopped, and my guide proceeded to break them up and build a fire to make a little tea. As for myself, I was so tired that I lay down on the top of the sled, and for a few minutes was sound asleep. Several cups of hot tea proved to be a welcome restorative to both of us; we set out feeling much refreshed, and soon struck a trail that led us to a little village of two or three houses. There being no children to baptize, we pushed right on to Kasúnok, which we reached four hours later at seven o'clock in the evening. This is a large village of about a dozen houses and over 100 souls. Though most of them belong, nominally at least, to our Church, they are very backward in their knowledge of it. Here the Khazim, at once the club house and city hall of the village, is our hotel for the night. I go to sleep stretched on the elevated platform that corresponds to the first gallery of a modern auditorium. The Khazim is known to be the largest on the coast, and can accommodate a couple of hundred people. I remember hearing read in the refectory, during my novitiate days at Desmet, a description of this very Khazim from the pen of Father Barnum. This pen picture had remained vividly impressed on my mind; and now that I found myself on the very spot, I took special pleasure and delight in veri-

fying all its details. The entrance to the Khazim is through a hole in the ground about thirty feet away in what we might call the vestibule: you let yourself down or jump down through that opening, thence you crawl along the underground tunnel till you come to the exit, or better the ingress hole, in the centre of the floor of the Khazim! You bob up through that hole, place your hands on the walrus tusks which are set into the planks one on each side of the hole, and spring into the midst of the gathering without any ceremony whatever. A few words of salutation from you will evoke a warm welcome from all those who recognize you: for though they have seen but little of the Catholic priest, having met him but occasionally, they have learned to love and respect him.

What a pity that we have no missionary residing here! To many of these people, we have not yet given a fair chance to know the Christian faith. An occasional visit, usually a hurried one in the course of a trip to a distant point, a few words of instruction about God, the necessity of salvation, the commandments of God, and the Apostles' Creed, that is all that they have received of the Gospel. But from one year to another, all those things would be forgotten. Yet with the exceedingly great difficulties of bringing provisions and other things to the missionary who would be thus isolated, one can readily see the well-nigh impossible task of imparting to these people a thorough knowledge of the Faith. Really the problem seems to baffle solution, unless we want to submit to a very great expense in money, and simultaneously to a lavishly generous supply of men knowing the language of the natives *thoroughly*, and willing to bury themselves in this frozen, barren wilderness. The missionary should be well equipped with every material necessity, so that he would never have any money transaction or trade dealings with the natives. For experience has shown us here that the moment that the priest has to meddle with the material, his spiritual authority will wane. To some of our experienced old missionaries here, it also appears equally certain that even the making of gifts, be they in food or clothing, is in the end prejudicial to the spirtual interests of the people, for the majority of them seem willing to submit to any hardship, to do anything, to secure a little donation; and thus the missionary can no longer be sure of their sincerity. To go no farther than this very mission of Akúlarak for an instance in point: no less than one

mile away from here is a village in which there are about a dozen people admitted to communion. To encourage or better facilitate their attendance at the Holy Table, the custom was started of giving them a piece of bread and a pinch of tea leaves after mass on Sunday so they would not be obliged to return fasting to their homes, and that they might remain for the second mass. As we had strong reasons to suspect that their fervent attendance at weekly communion was due more to the piece of bread than to a spiritual motive, we stopped giving anything. The result has been: no communion, and sometimes, no attendance even at mass. It is really discouraging to see such things. After nearly thirty years which our Fathers have devoted to their instruction, trying to instil into their minds a proper appreciation of spiritual and heavenly things, there do not appear to be adequate returns for all that has been done. Of course I only speak of this district of Akúlarak, for I know nothing of other parts of Alaska. But again, I have trespassed with my long digression. We are still at Kasúnok, and I have unwittingly changed the scene to Akúlarak.

April 2. As we had arrived late the night before, I postponed the conferring of baptism to the following morning. This naturally delayed our departure for Naporeáramiut, or as we know it among ourselves, Eskinok. This is by far the largest and most populous village of this entire coast. There are twenty-five houses and about 200 souls. Uncle Sam has established here a public school which he maintains at a very great expense. But we were not to reach our destination the day of our departure from Kasúnok. When we reached the seashore. on the southern side of Hooper Bay, which we had to cross, we found ourselves confronted with an apparently impassable barrier of huge blocks of ice extending far out beyond the visible horizon. There was no question of circling around the bay by keeping on the mainland: that would have meant a good two days' journey. So we pushed ahead, making our way the best we could through that forest of icy pyramids. One of us went ahead, trying to pick out the easiest and least dangerous openings; the other held the sled, to keep it from upsetting. But many a time, one runner would sink into the soft snow. The sled would then capsize or turn a somersault, and it would be a few minutes before the dogs would be once more on the go. When finally we emerged quite unexpectedly into a fairly clear field of ice, we took our bearings and headed northwest.

That course was straight into the teeth of a cold wind which we had to face the rest of that day. Our dogs worn out by the unusual and continual exertions of that day soon began to give evidence of their exhaustion: some of them would throw themselves down and curl up as they do when sleeping, and would let themselves be dragged along. As we were expecting every moment, to come in sight of the village, we forced them on, but night came on, a heavy fog began to settle on the bay. There was nothing better to do than to camp out for the fourth time during this trip. We gave to each dog its allowance of one dry smoked salmon; we threw everything out of the sled: and as there was no snow in which to dig a bed, nor blocks of ice behind which to seek shelter, we settled down in the sled itself, one at each end, but the wind found us out, for it had access to our blankets from every direction. We shook ourselves up early, and continuing our march in the same direction, we soon descried the little mound on which are clustered the houses of the village, and beyond them, the tar papered school house.

April 3. It took us about two hours more to reach the place. We received a noisy welcome from those dirty-faced, seal-oil-reeking Eskimos, all of whom at once accompanied us to the school house. I got a hearty reception from the public school teacher, the Rev. John S. Calkins, a Methodist clergyman, belonging to the Northern Montana Conference of that church. He and his wife made our stay in the village most pleasant. I had a package of mail from the States for them, which was the best sort of an introduction for me to have: but there was really no need of an introduction, for hospitality is one of the universally practised Alaskan virtues, especially when white people meet so far from the centres of civilized life. A holiday was at once called for the schools; he gave me the freedom of the place, and after a most appetizing warm breakfast, I found already waiting for me in the school room an instruction class of more than fifty children, and a large number of adults. The afternoon was spent in making the rounds of the village and baptizing the babies born during the year. There were fourteen in all. The next morning, I blessed the marriage of a young Christian couple. The morals of the village are at a rather low ebb: a large number of the girls attending school are married; some of them have changed husbands several times; one of the magnates of the village is a public bigamist.

April 4. I said mass at 5.30, which was well attended, after which I gave my usual instruction, teaching my hearers some ejaculations which, with God's infinite mercy, might suffice to bring their souls to salvation, if death were to overtake them. We were ready for an early start, but snow was falling heavily, and drifting under the force of a violent wind. A blizzard seemed to be brooding. We both had become decidedly timid about venturing out without a trail in this unknown waste, in a thick fog. So we decided to wait till the next day. This permitted me to "take things in". From what I saw and heard, I concluded that, though we are baptising the children, they are growing up more like pagans or Methodists than Catholics. A sham varnish and a few false notions of Christianity by means of Protestant hymns, and by the unavoidable appreciation of things and persons are given them by these representatives of Uncle Sam's civilization.

April 5. We were almost entirely out of provisions, and had still several days journey ahead of us. The Rev. Calkins and his wife very generously revictualed us with bread, tea, rice, meat, etc. The only way I know of to show them my gratitude is to offer up prayers for them. I have done so many times since. Retribuat eis Dominus!

Passing a little village on the way, where I baptised an infant, we arrived in the evening at the camp of the reindeer herders at the foot of the Eskinok Mountains. The chief hearder, a pupil of the Protestant school at Unalaklit gave me a hindquarter of reindeer that he had just butchered. The herd of reindeer, 500 in number had just been brought to the camp; I had thus a splendid opportunity to gratify my desire of seeing reindeer, for I had not yet seen any since coming to Alaska.

April 6. A slow climb to the southern slope of the Eskinok Mountains, and a dangerous tumbling down on the other side brought us to the house of a white man, whom the lure of the fur trade had kept in this wilderness for a number of years. He, too, adds some gifts to our stock of provisions, besides making me a present of a pair of water boots. I was in great need of them, for the snow had now become very soft, and the heat of the foot was sufficient to melt it, so that the seal skin boots would soon become thoroughly soaked. Later in the day when the temperature falls, the boots freeze stiff, and one may suffer greatly from the results of keeping these boots on for a long time. In the afternoon, we

reached the village of Kotmiut. From there on till we reached the mission two days later, there were no incidents worth mentioning: we were twelve hours on the go the first day, and on April 8, the last day of our long trip of twenty days, we travelled thirteen hours without more than a few minutes stop for lunch. The dogs were all exhausted but they knew they were near home, and bore up well under the strain.

Your Reverence may wonder what I think about, during those long hours of travelling in a perfect wilderness. Well, I just try not to lose my time; I say my Rosary, during which I invariably recite several hundred Hail Marys. The Holy Names and a few of the more familiar ejaculations frequently repeated help to keep the mind from wandering about. But travelling in a sled is not like riding in a railway car. You can never relax your attention. If you are behind the sled, you have to guide it, keep it steady: if you are riding on it, you must be ready for a shock or a jerk any minute, just when you least expect it, one of the runners may hit a chunk of ice, and the sled may upset or you may be thrown off. So you must hold yourself on and be ready to hang on firmly at the critical moment.

On the evening of Saturday, April 8, we reached the mission to the great relief of every one, for they were beginning to think we had met with some accident. Never before had the Tunúna trip taken so long. This was due in great measure to the exhausted condition of our team of dogs: we walked practically the whole distance back from Tunúna, about 250 miles. So we said a heartfelt Deo Gratias when we reached home again. During this trip, I performed fifty-six baptisms, blessed two marriages, gave one Extreme Unction, heard twenty-three confessions, and gave twenty-five communions. Apart from the number of baptisms, you see, Reverend Father Provincial, how little, comparatively, a missionary can do in these long, laborious and expensive winter trips. Many times, indeed, ere coming to Alaska, have I, in one single afternoon, done, outwardly at least, more spiritual work than I did during these twenty-five days of hardship, except, as I said, the number of baptisms. But that very excess of baptisms and its disproportion to the other spiritual ministrations is the very thing that betrays the meagre results of our missionary exertions up to this time. As long as we are allowed to baptize the new born infants, no priest can have the heart to

refuse to confer that sacrament; the very child that would be denied that grace might be the one to die that year before the priest makes his rounds again. We tell the people that no one can enter heaven without baptism: as none of them want to be excluded from that blissful place, they have all or mostly all, submitted to the rite of baptism, but therein lies the danger, that they may think it is sufficient to be baptised in order to be saved. And if we tell them it is not enough, that does not help matters unless we can impart to them the necessary instruction about their faith and their duties.

Now the difficulty of instructing these people, as Christians should be instructed, is one that baffles solution, at least according to our present means and method. Let me suppose for a minute that your Reverence has been granted a vacation from your arduous duties and that you are accompanying one of us here in Akúlarak on one of our missionary excursions. You arrive at a village at nightfall; it will take over an hour before you can refresh yourself with a cup of tea and a warm supper. You feel you were in great need of it, for since your breakfast early this morning at some far-off village, you have had only a piece of frozen bread or frozen crackers, with a slice of frozen meat, (maybe), and a cup of tea from your thermo vacuum bottle, Well, while you are eating supper, the entire village may come one by one to watch your appetite. The children, used to their frugal fare of smoked fish, are wistfully watching the bread, the rice or beans, the butter which you and your Eskimo guide, (this latter especially), are fast putting out of sight. You know that to these poor children of the Arctic, a slice of bread means much more enjoyment than a handful of chocolate candy does to a white child; but you have to steel your heart against the strong instinct of giving at once a slice to each: at the most, all you can prudently afford is to give them the broken pieces and crumbs when your guide is through eating. You cannot carry bread enough for everybody, nor can you be a walking bakery.

Very little work can be done before bed time. If you have a great facility in the use of Eskimo, you may tell the inmates of the house about the purpose of God in creating them, and what they must do to be saved. But first of all, you should try to give them some notion of the real nature of God, for their concept of the Supreme Being is of the grossest and most grotesque nature. Their minds are exceedingly limited in their capacity,

far more so probably than that of the negro in Africa. Their constant, daily fare of fish does not seem to produce a large quantity of gray matter in their brains. So you must look out lest you give them more than *one* idea at a time. And you have to repeat your brief instruction many times over, before you feel certain that you are properly understood. The next day, after mass, let us suppose you are able to stay at least one day, you devote entirely to spiritual work around the village. Early in the morning, perhaps even before the mass, the men have gone out to visit their fish traps, out in the lakes and creeks within many miles around; or maybe they have gone out for a sled load of brushwood (in some instances they have to go five or ten miles for green brush); or maybe they have gone to make the rounds of their traps for wild animals, fox, mink, lynx, squirrel, muskrat, wolf, wolverine, bear; or again, maybe they have gone out hunting for some of those animals, or for rabbit, arctic hare, or ptarmigan. At any rate, they will probably be back only late in the afternoon. So the women and the children and a few old men alone remain. At about 11 o'clock the many little chores about an Eskimo house are about done, and maybe you can interest the people in their souls. But where are you going to gather them? If you find a house big enough, the chances are that the occupants of it are not popular in the village, and the rest would rather go to some one else's house. Or maybe some of them are at loggerheads with the rest, and will not go to anybody else's house. This, however, is not so much of a difficulty as to find a house large enough to accommodate your hearers, for every house is usually barely sufficiently large to afford comfortable elbow room to the members of the household. When the men are back from the wild prairie in the afternoon or evening, the same difficulty is greatly increased. If the houses were too small for the women alone, how can there be room enough for the men in addition to the women? But maybe the Khazim is the proper place to try and hold your instruction classes in? Sometimes, it may be decent enough, but any one who has tried it, or any one who is personally acquainted with the details of life in the Khazim will tell you of a hundred difficulties besetting such an undertaking. It would be just about as easy to secure an attentive audience on Market Street, in front of the ferry, as to expect to be listened to during the day in the Khazim in an Eskimo village, except occasionally. In

the evening, at what hour you can never tell, things are a little better; but, in the winter, there is a dance ever so often, and if one has been arranged for the day you happen to arrive in the village, or for the day on which you intend to give an instruction, you simply have to give up your plan. So the day has passed, and in spite of all your good will, you feel you have done but little. Had you a house of your own, those more interested, would no doubt linger around, even when others would go to their pleasure, and you might thus sow a few more grains of good seed. You would be free at all hours of the day, not depending upon the domestic program of any particular family, nor upon the whimsical appointments of the promoters of the dances in the Khazim. Of course, it would take quite a sum of money to have in each village a log house built that would shelter you from the Alaskan cold. There is no timber here, you must rely upon the drift wood that comes down from the Upper Yukon. After you have built the house, you must be ready to transport it elsewhere the following year. Since my coming here, a little over a year ago, several villages have been abandoned, and new ones have been built. Two villages were comparatively large a few years ago and a building (house and church all in one), was put up in each place. Now, both villages are insignificant.

There are, however, some villages that have stood for many years in the same place, they are the most important of those on the coast. Such are Naporeáramiut and Kasúnok. If we could stay a few months every year in each of those villages, we might form a nucleus or centre of Christian life which, if once solidly established, might exert a salutary influence over the whole district. Anyway, the past twenty-seven years that are and ought to be recorded as years of heroic self-sacrifice and whole-hearted devotedness to the salvation of these poor people have taught us a lesson. Many a child is now in heaven as a result of our Fathers' labors. Since 1889, about 2,600 baptisms have been conferred, including adults. Of these latter, quite a few have been prepared for death. But of those still living, how few that have any other mark of Christianity than their baptism. I doubt if there is any family where the night prayers are said in common.

And yet, very great difficulties stand in the way of imparting a lasting, solid Christian spirit to these poor, miserable, scattered people, eking out a wretched exist-

ence on the surface of an iceberg. Undoubtedly, God in His infinite compassion, will not require much of them, but *we* nevertheless have to save them.

But perhaps the school will transform the face of the country? It certainly must do good, and it does it. But how exceedingly slow is the process! For the time and the effort there are not, as yet, in my judgment, adequate returns. To found thoroughly Christian families, we should have the boys as well as the girls under our training till they can settle down together in married life. But these people want their boys to stay with them; at the most, *some* of them will let their boys stay with us two or three years, and then they take them away. They come to us as children, they leave us when they are still children. There is very little strength of character in these Coast Eskimos. They are indeed far from the sturdy, independent, lofty nature of the old-time Rocky Mountain Indians. So, when our school children return home, into a practically pagan atmosphere, into surroundings of nominal Christians, but still addicted to many of their vain pagan practices, they soon find their ideals hard to live up to. In those crowded houses, where family common prayers are unknown, the children will soon neglect their own prayers, lie down on their pallet, and say them under their blankets, then maybe leave them off altogether. The priest cannot visit the villages often enough to keep up the courage of the school children, and so it happens almost invariably that the girls will be given away by their parents on a trial marriage, according to the old custom. Many of them will thus have had several husbands before they are of the legal marriageable age of sixteen. This is the inevitable result of our not being able to keep the girls till they are of age, and a suitable suitor presents himself.

But we could never hope to see a school of that kind out on this barren coast. We could *never* have a big school of boys, nor a school of big boys, for we would have *no work for the boys* in winter, except chopping wood and hauling water for the use of the school; that work is insignificant. In summer, *one* man is able to attend to the fishing; a real garden there cannot be as long as we live *in* a swamp or morass or *on* an iceberg, which must necessarily be the case out here on the coast. Now it is plain that we could have no good school for boys, unless there is steady work for them. But even if our school boys and school girls should

intermarry, we cannot have them in a Christian village. No such village yet exists. We would have to build one ourselves. Where could we build it? On this coast we are in the wilderness, with nothing here to supply a village with the necessities of life. If we want our boys and girls to settle around a mission, we would have to support them; for there would be nothing for them to do except to go out and track fox or mink. But they cannot make their living thus. The supply of game and even of fish is so uncertain and so limited, at least some years, that the Eskimo is compelled to establish himself far out and away from any one else, so he will have a large hunting ground, and also a great number of lakes, sloughs and little rivers whence to get his winter fish, for very few seldom get enough salmon in the summer to keep them for the whole year.

The supply of fish is a vital question on the coast. For the last two years, we have had to *buy* most of it. The Akúlarak River is such an out of the way slough of the Yukon, that very frequently, all the fish go into other channels. Up the Yukon river, at Holy Cross for instance, they can catch fresh fish all through the winter under the ice, here partly on account of the tide from the sea, partly owing to our location, neither net nor trap is practical under the ice. If the fishing should be a failure, we should face a famine. Up the Yukon, the danger of the fishing being a failure is far more remote.

The supply of wood is an equally vital question, in a place so cold as this one. We have to keep all the stoves going day and night during several months. Now for our fuel supply, we depend upon the spring floods to fetch down from the upper Yukon the drift wood we need. Our Brothers have to go with four or five natives, and only in about eight or ten days will they return with a raft of logs. They must go a second and probably a third time. It does not seem at all impossible that some years the amount of drift wood will be so limited as to compel us to go and cut green brush for fuel.

As fish, so also game is sometimes very scarce. This year, for instance, there are no rabbits, no hare, no ptarmigan. Now, if we have to depend upon canned food stuffs, one may readily see the enormous expense that will be thereby entailed.

Such a school could never be self-supporting. For farming and even gardening can never be conducted on a large scale. After nearly twenty years, we have not yet succeeded in raising potatoes. Only a few small

turnips and rutabagas. And these few, we can with great difficulty keep from freezing. We can have no cellar, we might as well try to build one inside a block of ice. In summer, it would be all water; in winter, it would be all ice and frost. Just a fact bearing on the cellar. For several weeks, the mosquitoes are so numerous and so ferocious, that our dogs are howling night and day, without our having any means to bring them relief. In some other parts of Alaska, the dogs seek refuge in a hole which they dig themselves in the ground. Here, they cannot scratch an inch into the ground without bringing the water to the surface.

During the thaw in spring, and before the freeze-up in fall, the ground is nothing but mud in the play-yard; and the tundra is, as usual, a swamp. Thus, for more than two months, there is no outdoor recreation possible for the children. For there is no footwear sufficiently waterproof and mudproof, and at those two seasons, it is usually too cold for them to go barefooted. It is hard, indeed, to have a really good school, with all these drawbacks, especially a school for boys.

When will this letter reach your Reverence? We are about 175 miles away from our nearest postoffice, St. Michael's. The Yukon, where the mail passes once a month in winter, is about eighty miles from here. At the break-up in spring, and before the freeze-up in the fall, we are sometimes one month, sometimes two months without being able to send or receive mail. Of course, we are usually two, sometimes four months behind time with news from the States, but personally, I am far from considering that a serious drawback.

Well, dear Father Provincial, I think that I have to beg your indulgence for having inflicted such a long letter upon you. I have written its various parts at long intervals, frequently forgetting what I had already written. Hence there is likely to be some repetition. I dare say you will not have the courage to attempt the reading of it a second time. I have tried to be frank, but as I realize more and more the tremendous odds against which our Fathers have had to struggle, I cannot but admire their heroism, and I am forced to utter a prayer that I may imitate the heroic virtues of those that have preceded me.

Hoping for a visit from your Reverence, and begging your blessing as well as a frequent memento in your prayers and holy sacrifices, I remain,

Your Reverence's most devoted in Corde Jesu,

PHILIP I. DELON, S. J.

ON THE WAY TO INDIA

Extracts from letters from Mr. Neil Boyton, written to some of Ours at Woodstock

On board the S.S. *China*
INDIAN OCEAN, May 3, 1916

Nangasaki in Japan was our next port. For two days we had been sailing through the beautiful Inland Sea, with its many fairy islands and yellow sampans; and on the morning of April 8 we lay at the head of the "L" shaped harbor. This is a heavily fortified place, a naval base; and if you want to kiss your kodak a last good-bye, snap even the most innocent view. (By the way, since leaving Honolulu, Shanghai has been the only port in which kodaks were allowed. Wartime, you know!)

Ashore it was a short "rikisha" ride to the Church of the Discovery. Before the Cathedral stands a statue of our Lady. Japanese characters down the base tell why it is called "of the Discovery"—the descendants of the ancient persecuted Japanese Catholics coming hither when the Fathers were allowed to return. Here Bishop Combaz made us welcome and gave us holy communion, a barefooted Japanese altar-boy assisting him; this was the first time we had been able to receive since March 23 in Hawaii. From his study the bishop pointed out the Holy Mountain across the city where Sts. John, Paul and James were crucified; the exact spot is not known, but the memory of the saints is still warm here.

Later in "rikishas" we saw Nangasaki; and the sights we saw for nothing! In America you may see the same, but will go to a side-show and pay money. Lady street-cleaners were passed; tiny Japanese policemen in khaki and red; bonzes, grave in flowing purple; brown children; women in the graceful kimona, with their shining, black hair high-coifed; men in dark togas and clattering "geta"; delivery boys with scales aslant their bare shoulders, and in the pans anything from live fish to a wandering pastry shop, a load of coal, or crated roosters.

We visited a Buddhist temple, and the more popular Shinto one, the temple of Bronze Horse. A hundred steps, shaded at intervals with immense "torri", lead up to the "leave-your shoes-here" entrance of the shrine; and all the way up fakirs were doing a country-fair business, selling trinkets, charms and indigestible-looking candies. An open-air theatre with three Japanese comedians in full swing, was placed midway up. At the

shrine, the faithful toss a coin into the 6 by 6 collection-box; clap their hands sharply together to call the idol's attention to the fact, and then, folding their hands and oblivious to the Coney Island noises a few feet below, pray their petition.

We visited also Our Lady of the Martyrs of Japan, where at the vestibule is a many-tiered rack for the "geta", and within—where pews would be in the "States"—two long strips of matting. On these the congregation kneel and squat, hearing mass; no chairs visible.

Then after supper, Japanese style, we again rikisha-ed a bit down these most interesting streets. This time under the glow of countless Japanese lanterns (one on each side of our rikisha), much of the squalor of daylight had disappeared, and there remained only a fairy-like glamor. Then we rikisha-ed to the Bund, and sampaned to the many lights of our steamer, the *China*.

Alongside her were coal-lighters, and hundreds of men, women and young girls were busy coaling ship. They passed the coal in straw "basins" from hand to hand, singing and laughing all the time; and once the watch caught sixty-seven of these passing in one minute. The first officer told us a ship can be coaled by these human ants as fast as by modern machinery.

Next morning in the fog of the Korean Sea, "Nangasaki in Japan" was a many-colored memory; but if I ever have the chance to preach again on Sts. John, Paul and James, the sermon will not lack local color.

But this has nothing to do with Shanghai. Well, after we had picked up a one-armed pilot out of the yellow fog at the mouth of the Yangtze, we found our way; the fog lifted; and there the low-lying strip of land to port was China, and we were seeing as much of the celestial kingdom as did St. Francis Xavier. We lay in the roadstead, with three weak-looking Chinese cruisers to starboard.

It is an hour and a half up the river to the Bund; and we landed at 8.30 P. M., intending to spend the night with Ours at Eglise St. Joseph in Frenchtown. A Stonyhurst man showed us the way; and as the Big Ben on the Bund was striking the three-quarter hour, we arrived before the heavily barred gate and the black courtyard, with not a light showing. So we put up at Hotel La France et les Colonies. At 6 A. M. we found the gate unbarred and an English-speaking brother brought us to Father Minister and welcome. Mass, said

by a Chinese priest and served by a Chinese altar-boy, was the first we had heard since leaving Frisco, over three weeks ago. At breakfast, we met some Jesuits in native Chinese costume; and outside the refectory, in the napkin rack, it was curious to see "P. Tsu", "P. Zi".

An English Father of this French Mission, when he learned that the tender left the Bund at noon, dropped everything to show us Shanghai. We went by tram to Zi-Ka-Wei, where Ours have an orphan asylum of 600 little Chinese. French, Portuguese and Chinese lay-brothers run it; and very capable and business-like is Zi-Ka-Wei. The older boys were printing and making wooden statues and brasswork; this helps to support the place. In the centre of the court stands a statue of Our Lady, and at her feet two little Chinese figures, one in blue and the other in pink, a black little cue trailing down the back of each worshipper. At Sen-Mon-Yeu, the girls' orphanage, we saw lace and fine vestments being made; and a Lourdes grotto with "I am the Immaculate Conception" in golden Chinese characters above the head of Our Lady. All these orphans wear the universal blue "pants" and "topshirt".

We made a lightning call at and through the observatory, and later dropt into the church. It was communion time, and Chinese ladies were going up to the altar rail. Then we saw enough of Chinatown with its six streets. Here were hair-dressing parlors; young beggars in a few rags, who run alongside you, bow, and cry "Great Man", till finally they sight more hopeful prey; and at a tiny fish stand, small almond-eyed youngsters, buying small goldfish and carrying them away in old inverted electric bulbs. The United States ships *Helena* and *Brooklyn*, the latter Schley's flagship at Santiago, were lying off the Bund, for in Shanghai revolution is in the air.

Back to the *China*, we were besieged by a new begging game. A sampan would swing into the bow and drift alongside with the tide. En route the family, the older members in rags, would lift butterfly nets to the open ports and screech for loose coin. But soon we were under way, and with Asia to starboard, started on the three days' run for Hongkong.

At that place we had a week and a day wait. We were stopping with Pere Robert at the "Missions Étrangères"; and there we met P. Tow, thirty years in the celestial vineyard and going up next night to give a Holy Week retreat in Canton; and, would we like to see

real China? So we pulled out on the *Fatshau*, and that night steamed up the Canton River. Since last year, when the third class one night turned pirates and took command of the ship and the passengers' valuables, the third is now locked in behind a steel door, Sikhs in turban standing guard.

The grey of the morning found us in the East River, a million sampans swarming in all directions. We landed on the Bund, and heard mass at Shameen, the European section of the city, separated from the Chinese by a canal. A big brown dog, despite the efforts of two altar-boys, heard mass. At the rectory were the Little Sisters of the Poor and twenty-five of their charges refugees from their convent in the Chinese city. You know Canton has declared her independence of Yuan Shik Kai; and the revolutionists hold the city against the advancing forces. Fighting and loot are expected; the old United States ship *Wilmington* lies off the boardwalk.

We stopped at the Cathedral compound, a big walled square in the heart of Chinatown. A "Missions Étrangères" Father in sun-helmet and white took us around. The majority of the streets are not much wider than the corridors in the Green House, too narrow for rikishas and just about wide enough for sedan chairs. These latter are made of a "soap-box" seat on two long bamboo poles, said poles being carried on the shoulders of two coolies; you experience the same sea-sick motion you get riding a camel.

This was Palm Sunday; but you would never recognize the fact, with Chinamen doing business at the old stand, women coolies carrying bricks for the new Court House, and at every strategic point soldiers in their Palm Beach suits, with bayonet-fixed guns, and before them wooden barricades half in place and the other half ready to be locked in five minutes. The big stores on the Bund had their show windows hidden back of wooden shutters and great iron gates at the entrance one-third open, a squad of soldiers on guard. In the alley-streets, the stores and homes were either barricaded or could easily be barricaded. These protections are thick, wooden pillars, some horizontal, some vertical, that fit into a socket at base and top. The object is to give the men within a chance to shoot the looters while these latter are hacking away at the barricades.

I met a Cathedral altar-boy who spoke "pigeon" English, but excellent French and Cantonese. This

Francis Loh was born in Borneo; had never heard of Philadelphia; could not understand skating on solid bodies of water, though he had heard of snow; and gave as far as his English allowed, a vivid description of the fighting at Dutch Folly, an island 100 feet off the Bund, where they are holding a Peace Conference, and of the subsequent shooting along the Bund. This had happened within the week, and he had played truant to witness it. He saw several fall; but what impressed him most was his teacher's Chinese equivalent for "jug" next day for the truants.

We walked miles and miles through these slits of streets, where you see a European face about once an hour. That evening, while we were talking with the Bishop on the steps of the house, along came a poor Chinese, shabbily dressed. He knelt and kissed the ring; and the Bishop exclaimed: "Why, Father Lee!" It was the Chinese priest from a suburban parish fleeing in disguise with the church valuables. That night we could hear eternally the booming of a drum in a Buddhist temple across the compound-wall, and several times weird shouts and cries; then next morning more streets, temples, preparations, and a Chinese dinner.

Here in Canton we later met a lively little French Father; and this Père Deswazieres was the Damien of a leper settlement. "Would we care to—etc.," led us to taking the 3.30 from the Canton equivalent for South Station, a station appealing to all five senses. English apartment cars on the Kowloon Canton Railroad gave us a good chance to see Chinese country life. Tobacco plants and olive trees were in evidence; all the country roads are about half as wide as the Mile Path at Woodstock and lead between the universal rice paddies. These are muddy or submerged oblongs, giving a view of a grey bullock drawing a 1728 plow, behind which walks a brown, blue-panted farmer, hidden under a big bamboo hat. On every hillside were the sunken tombs of ancestors, and occasionally would rise a pagoda-looking tower. We saw many walled villages, a lake in front of each; and in recently constructed barricades, soldiers, ready to guard railroad property when the storm broke.

At Shek Lung station, a sampan with leper boatmen met us; and we sculled the two miles to the twin islands of the settlement. Six Canadian Sisters of the Immaculate Conception have the 200 women and children on one island; and on the other, Père and his Chinese assistant, P. Chow, live in the red and white residence, and the 400

men and boys—lepers all—dwell in the low white huts that are half hidden back of stalky banana trees.

In the course of supper, we learned leprosy; but in the morning we saw it. At mass on the Sisters' island, the women lepers knelt without the sanctuary rails; and all through the service they chanted in that high Chinese sing-song their prayers. The baby lepers had tiny kneeling benches directly outside the rails, and several of them from Gospel to Gospel used their benches for building-blocks. Some of the Sisters were forgetting their English, for French and Cantonese are the languages of the settlement. Inspecting the island, a fringe of babies followed us everywhere, and so did a rich brown puppy who had the most worried expression. The last strangers here came eight months ago, and this accounts for the curiosity.

Then we sampaned across to the men's island and toured another chamber of horrors. Stumps that had been sores, and those miserable red-brown-black sores! It was the face of one fourteen year old boy that brought home to me the hopelessness of the victims. He had an intelligent look, and save for the first tell-tale flush in his cheek, you would not know he had leprosy. But in his eyes you could read the knowledge; he had it and just at the dawn of life he knew he had it. A few years, and he too would be rusting away.

Père buys from his lepers anything they raise; so there were rice paddies, chickens, etc., and also a store run by lepers, where—the irony of it!—they sold remedies for this disease that is deadly. It was another world, and I was glad I had the opportunity of visiting it. The figure "leprosy of sin" now carries a good deal of new meaning. We took the afternoon train to Kowloon, and the ferry to Hongkong; it took me three days to get the tragedy of a little blue pajama-ed Anthony Lau, "the boy who knew", out of my vision.

In Hongkong, if you want to, it is very easy to anticipate an angel's vision. Take a chair; get off at the Peak Tramway, a cable railroad up the side of the Peak; go up to the power house; walk along the road, cut into the cliff, till you come to the first bench; and stay there till dinner time. Below, breathlessly below you, lies Victoria (Hongkong is the name of the colony, this is the city) and the whole bay. You are looking almost directly down on green patches; these are private tennis courts and the white specks, players. The streets are slits in between the small grey roofs, and the minute

black and brown atoms are the population. In the blue glass of the harbor, toy ships lie at anchor, a cluster of junks loading or unloading each. One day the 600 *Empress of Asia* was below, and she looked like one of those perfect models they show under glass in the State War and Navy buildings. Ants of sampans crawl everywhere across the still surface; and over at Kowloon is the clear outline of the typhoon refuge to which these same yellow sampans must flee when the red flag flies at the typhoon staff. Some years ago they disobeyed; and several thousand lost their lives when the "big wind" blew. But what gives you the best idea of the 1500 foot drop at your feet is the sight of a graceful bird, black in the sun, soaring high above the city and away below you.

After our week's wait at Hongkong for the P and O liner, we sailed for Singapore, which is one degree above the equator and not a bit bashful about the fact. This town is as many colored as a sunset in these parts. Blue houses and salmon-pink houses.

In the streets you meet every color but clerical black; and the amount of chocolate, bronze and tan skins you see is startling for about half an hour. After that you never notice it. Here, too, we had our first big sight of East Indians, though there were still enough of the almond-eyed.

We spent a day and a night in the Straits of Malacca, and then reached Penang. They held us up there, but finally we were allowed to see the town. This was another Singapore, except that the Indian population rose as the Celestial sank.

I have just been picking up Pt. de Galle with the glasses, a white needle to starboard. We are due at Colombo at 2 P. M., and if everything goes right, we should spend the night with Ours at Kandy. "Tin tschu poyao" (God protect you).

NEIL BOYTON, S. J.

NOTES FROM FATHER THOMPKINS

VIGAN, October 27, 1916

DEAR FATHER EDITOR:

P. C.

I am just going to jot down a few lines, mostly historical, which I trust will be of interest to the readers of the WOODSTOCK LETTERS. The last grand step forward to the goal of Filipine ambition, National Independence, has been taken. A general election has been held, Senators have been elected. The Philippine Legislature, the Upper and Lower House; Senators and Deputados (Congressmen) are in daily session, and the horizon is already rosy with the early beams of Filipino Independence. What will result? Independence *de facto*, or a speedy subjugation to an Eastern power? History will decide. October 6 was the day set aside for the general election of Senators, who were to form the Upper House. The Islands had been divided into twelve districts from each of which two Senators were to be chosen, the one receiving the highest number of votes, for a six years' term of office, the second highest, three years. The First District, in which is Ilocos Sur, comprises the Provinces of Ilocos Sur, Ilocos Norte, Cagayan, Isabela and the Bataan Islands. In the same way other provinces were combined to form other districts. The first difficulty that presents itself in this division is the lack of union in such districts. How provinces with different interests, almost with provincial antipathies, can be successfully united to form *one district* is difficult to understand.

A few words about the senatorial campaign here. The candidates were five. Vincente Singson of Vigan, member of the former Philippine Commission, a good practising Catholic; Juan Villamor, Governor of Ilocos Sur during the past four years, practically irreligious, Aglipayan and anti-Catholic; Fornacier, deputy from Ilocos Norte in the last Congress, intimate friend of Aglipay; Xavier, former Assemblyman from Ilocos Norte and of Aglipayan tendencies at least; Masigan, of Cagayan, said to be a Mason. I expected Singson to have a sweeping majority, but Aglipay, especially in Ilocos Norte, took a personal part, almost personal control, of the campaign in favor of Villamor. The eve of the election, in Batac, Aglipay's own town, seven Agli-

payan priests are said to have gone from house to house, soliciting, or rather compelling, votes for Villamor. In some of the Ilocos Norte towns the polling booths were the conventos of the Aglipayan priests. In Ilocos Norte the cry of the Agligayans was, "If Singson is elected, the *frailes* (friars), will all be back again in our churches." "If Villamor is elected, Aglipay will be bishop in Vigan." The election finally gave Singson about 16,000 votes, 5,000 more than Villamor, the second in the balloting. In Ilocos Sur, Singson had 7,000, while Villamor, although he had been Governor here for four years, only had 3,000, Xavier having 500 more than he. In Ilocos Norte, Singson had 2,700 votes and Villamor 3,700. One of the last acts of Villamor as Governor, or of his Assistant Governor, was to try to annul the election of Singson, on the score that there were two Vicente Singsons, candidates. The Governor General, on the approbation of the incoming Provincial Board, approved Singson. The new Senate is overwhelmingly *Nationalista*, only two members forming the opposition. Quezon is president of the Senate. There is one Moro Senator, not elected but named by the Governor General, who also names the non-Christian deputies. I know very little of the education or civilization of the Moros and Igoroles and other non-Christian tribes, but it strikes me as carrying democracy to an absurd limit to put these people side by side with the Christian, educated Filipinos, the "Solons" of the Islands, as one newspaper calls the Senators. Perhaps the document signed by 2,000 leading Moros and given to the Governor General to be sent to the United States supports my idea. They declare they want *Education* before *Independence*. They do not want independence till their children are on an equal footing with Filipinos; they demand guarantees that their religion and customs will be respected. As their religion does not forbid plurality of wives, though the Jones Bill does, I think the executive here has graciously waived that point. One feature of the elections was the colossal frauds in the voting in Camarines—Sixth District. Ballot boxes were stuffed, afterwards stolen and burned. The Governor General permitted the two whose names had been sent him by the Provincial Board to take their place in the Senate, but the Senate itself ordered an investigation and assured itself of the frauds. Quezon praised the Senate for rejecting the two Senators and said that the frauds were so colossal that no assurance of the will of the people prevailed; and that if the Filipinos

want to avert the day when the Islands will run rivers of blood and when revolution will shake the Government; they will see to it that the will of the majority must be respected.

I subjoin in substance a few of the bills at once introduced in the new Congress. Three bills were introduced at the first session of the Lower House, for the formation of a Filipino army, with military training obligatory in all public and private schools for boys from the ages of 10 to 18. Altogether five bills were introduced to repeal the "Flag Law." These bills are, you may say, a direct slap at the American Commission who some years ago forbade the use of the Filipine Independence flag or emblem. As one of the Americans here in Vigan said to me: "They might have had gratitude enough to have waited a little while before proposing the repeal." One of the bills provides that all those who are actually in prison for having violated the law, be released, and that all suits now pending in the courts for prosecution of violators of the law, be dropped.*

Another bill proposes that by January 1, 1917, all the positions of chiefs and assistant chiefs of the bureaus and offices of the Insular government should be completely Filipinized. It will be interesting to see what action Father Algue, S. J., chief of the Weather Bureau, and the entire Eastern commercial world will take if this bill passes and is applied to the Manila Observatory.

One other item of this history-making period and my notes are closed. Over a month ago, 157 student nurses of the General Hospital "walked out", alleging that the discipline was too rigid. These student nurses are young men and ladies from all provinces of the Island, who, while receiving their instruction and training as nurses, get some 20 pesos monthly, besides food and lodging. Incidentally I may say the strike followed the suicide of one of the young lady nurses. This is at least the second girl nurse about 19 years old, who has committed suicide. In connection with this case, Dr. Musgrave, the head of the hospital, declared that within some three weeks there had been some forty attempts at suicide brought to the hospital, of which fifty per cent were *students*. The question of this strike divided the Ameri-

* Speaking of this bill, the *Manila Bulletin* says editorially: "Such a repeal under the circumstances, and from the consequences which might arise from it, might possibly be considered by the next American Congress as a direct invitation for the repealing of another law, the Jones Law, which made such a repeal possible.

cans and Filipinos in Manila. The former defending the action of the hospital authorities, the latter vigorously condemning it, and demanding the resignation of the chief, Dr. Musgrave, and the chief nurse, a Miss McCluskey. The Governor General ordered a complete investigation, and after two months, Director Colson, chief investigator, completely exonerated the hospital authorities. In his report given to the Governor General and on October 21 approved by him, he states that he finds no ground for any criticism of the hospital authorities. "If they have erred at all, it has been in tolerating offenses which in well-conducted hospitals elsewhere would have resulted in drastic disciplinary action; but they have recognized that through the necessity of placing immature and inexperienced employees in administrative positions of importance, mistakes are bound to occur and they have taken this fact into consideration in imposing discipline." By October the Filipino politicos who are supposed to have been at the bottom of the whole trouble, finally triumphed, when the Governor General accepted the resignation of Dr. Musgrave and approved of the latter's acceptance of the resignation of Miss McCluskey. The *Daily Bulletin* for October 25, states that Governor Harrison insisted on the immediate announcement of Dr. Musgrave's resignation, though the latter might have remained administrator for some time to come. I am afraid that this action of Governor Harrison in yielding to the politicos, will have a very damaging effect on what is left of American prestige in the Islands. Any political clique will be able to get rid of any undesirable American it dislikes, and one immediate effect of the act may be to swell the ever increasing list of resignations among the Americans still employed in the Islands. The *Libertas*, the Catholic daily of Manila, quoting Japanese authority, states that Japan is angry at the United States for having given the Senate to the Philippines, without consulting Japan and the other nations, as this giving of so much self-government to the Philippines will be a motive for other colonies to rise against their respective governing countries.

The active part taken by Aglipay in the Ilocos elections has alienated hundreds of his religious followers from him, and if we only had a few active Filipino priests to send to Ilocos Norte we might reclaim much of the province for the Church.

Ecclesiastically a spirit of insurrection seems to be budding. I heard that when Bishop Dougherty left Ilo-

ito, he was altogether unaccompanied to the boat by any native priest. Bishop Foley of Tuguegarao had displeased people and priests there because he removed a native priest in Aparri and placed a Dominican in his place. When he took the boat in Aparri for Manila, no native priest accompanied him. I even heard that three passed him on the street without saluting him. One or two native priests from this diocese (Tuguegarao) have written to a priest here, that if a bishop favorable to the *frailes* be appointed, even if said bishop is a native, they will not obey, and they add "we have the people with us."

Surely the Church in the Philippines is passing through a crisis, and its condition to-day is most touching and sad in comparison to what it was before American occupation. To-day the horizon seems darkening, clouds seem to be gathering. We can only work on, putting our trust in God Who is above all, guiding the destinies of nations. We need the prayers of our Fathers in America. And to the masses of our Fathers and the prayers and holy communions of all our Fathers and Brothers of the whole Society, I recommend the Church in the Philippines.

Our schools opened this year with a slight decrease in the number of boarders. My dormitory opened with about eighty students, of whom ten left at the end of the month, as they were students in the Month's Normal School. We total at present sixty. But the dormitory is in a queer situation. We had two houses, joined by a small bridge. The meals were taken in one house, but this was about the only bond of interest between the two, as the boys in each house formed almost distinct *barrios*. Just opposite (the street is about fifteen feet wide) the bigger of the two houses, this latter being a corner house, was a larger house occupied for the past three or four years by the Governor. His term was to close October 16, and I had often hoped that no one would take the building until June next, when I wanted to take it, and leave the two buildings I now have. In September I heard that the Methodists were negotiating for it. Their present dormitory is a miserable affair, and they wish to tear it down and put up a concrete building, so as to be ready for June. Then, I further heard, they would use the Governor's house as a College of Deaconesses. The proximity of this Methodist dormitory to our Sacred Heart Dormitory would be a menace to the latter. In fact, some of our boys were saying they would leave our dormitory and enter the

Methodists'. This fact, and the use of the building later for a deaconesses' training school made me anxious to secure it even now. The owner is a very rich Chinese, and is a good example of Bret Harte's "heathen Chinee", as I found to my cost. The parish priest, Father Bullantes, told me that the only one who could get anything out of this man was his lawyer, a supposedly good Catholic, and a friend of mine. So we went to see the lawyer, explained our case, and he promised to arrange everything for us. The lawyer said that the minister had offered a hundred pesos a month for the house and the "Chinee" refused. Not to go further into details, it was decided that we would take the house December 1, and meantime the "Chinee" would re-arrange everything according to my suggestion. I paid the rent of one of the other two houses, October 10, and thought it just to tell the owner I would vacate December 1. On October 13, the newly appointed judge came to town. The owner, whom I had told that I would vacate, on December 1, became busy and secured an immediate tenant. I do not know if there was any "understanding" between him and the "heathen Chinee", but on October 15, my "good Catholic" lawyer came to me to tell me either I must move the next day or the house would be given to someone else. What was there to do but to leave. When I got in the new house, the owner refused to keep his promise of repairing according to my desire. Worse still. With the parish priest, I signed, in the house of the lawyer, a two years' lease of the house. It is now November 20, a month has past since our signature, and the Chinese has not signed yet. The minister went to him and offered to buy the house for 6,000 pesos. The owner wants 12,000 pesos. As, I think, the minister must write to America for money to buy, the owner has not signed. If the minister gets permission, the Chinese will, I suppose, without scruple give me my "exeat". As there is no other house suitable in the neighborhood, we would have no dormitory next year. However, I hope the minister won't get the permission. He is just about to build a concrete dormitory for boys, his present dormitory being *swale*—a Philippine product—and as this will cost about 15,000 pesos I don't think he can get another 12,000 to buy the Chino-house. Besides, I took up this business in the Holy Name of Mary, and in that name, I think we shall remain in possession.

Several other "interesting" bills have been introduced in the new Senate and House. a) To encourage matrimony, all non-married men are to be subject to a tax. Laborers, one peso a year; clerks, two pesos; professional men (in which category I suppose the priest will be classed), five pesos. I forget to what purpose the money gathered is to be assigned. b) All people, men and women between 18 and 60, to pay a tax of twenty centavos, the proceeds of the tax to go to support young Filipinos, sent to America to study aviation and submarine movements. c) Lawyers, doctors and pharmacists, who already pay fifty pesos, are to pay fifty more as tax, the proceeds of this tax to be applied to help indigent young men to study agriculture. d) A new Stamp Act to raise money for a national defense fund; stamps of two centavos, twenty centavos, fifty centavos and one peso, the latter bearing the likeness of Jones, father of the Jones Bill, and to be affixed to all licenses for "cockpits, cinemos, theatres, races, autos, carriages, billiard tables and *religious processions*. e) A bill to tax parochial houses, on the score that they are not devoted to religious purposes. The proceeds of tax to be applied to *public schools*. The following bill is not "interesting" but most serious, namely, a Divorce bill. Some of the above proposed bills show the anti-Catholic spirit of the New Legislature. This last bill will, I am afraid, go through with a rush. An early canvass of the Senate showed 12 out of 22 in favor. The Apostolic Delegate has sent a letter to the Bishops to act.

January 16, 1917

A few more interesting "historical" facts. On Rizal Day, Quezon, President of the Senate, in a speech in one of the Manila theatres, before an immense crowd of people, made a vicious attack on the Church, and defended the proposed Divorce bill then pending in the Congress. After the Christmas vacations, the bill came up for discussion. There were five speakers on either side, and Quezon, leaving the chair, closed the debate by a still more virulent attack on the Church. Our good Father Finegan in particular and the Jesuits in general came in for their share of the attack. Is this the beginning or the throwing down of the gauntlet for a general persecution here? The Jesuits are always the first to be attacked. At present there is a great movement against the Society in Manila. One paper, *The Independent*, made a scurrilous attack on Father Lencina, S. J., now in Spain, and on the Society. Rev. Father Superior

brought a suit against the editor, claiming 12,000 pesos damages for the losses accruing to our Society in Manila, owing to the libelous articles in the *Independent*. Father Lencina is now returning from Spain to the Island to institute another suit of libel against the editor.

On Saturday, January 11, the vote on the Divorce bill in the Senate was taken. Twelve were in favor, two were opposed, seven senators absented themselves, and one present did not vote. The bill now goes to the House, where, according to the papers, it will meet with greater opposition but will probably be passed. I shall write later of the outcome.

I fear Quezon's speech will have a very bad effect on the youth of the Islands, especially those of the public schools. I see and have seen for a long time a spirit on their part of ignoring or even despising the parish priest. In this, the latter are somewhat to blame, for they do not make efforts enough to capture these young men. The following event which took place New Year's eve, or morning, for it happened at 1.30 A. M., shows this spirit. The town of Magsingal is not a bad town. In fact it is the best one I visit, going there once a month. On New Year's eve the Councilmen asked the parish priest to sing the "Te Deum" at midnight. This he said he could not do without permission from Vigan. Then they asked him to ring the bells at midnight; this he did, ordering the sacristans to ring from 11.45 to 12. Meanwhile, just opposite the Church, in the Presidency, the Councilmen, the "brave men and fair ladies" of Magsingal danced out the Old and danced in the New Year. When the ball was over, the young men went through the village, serenading the ladies, and at one o'clock A. M., entered the bell tower of the church and began to ring all the bells. Earlier in the evening they had stopped in front of the padre's house to serenade his sister, but she sent them away. This rebuff may have had something to do with the sequel.

At half past one the Father left the house and went to the Presidencia. He met the president and asked assistance. Here accounts begin to vary. The padre says the presidente refused to give assistance; the presidente says he told the padre to wait until he would call the police. Be this as it may, the padre accompanied by one of the sacristans, went to the tower and met the young men coming out. Asking them why they had acted in the way they did, when he himself had ordered the bells rung at 12 o'clock, he received two blows on

the arm. Having his walking stick with him, he struck back, received in return a blow on the head with a lantern, which caused the blood to flow. When he reported the matter in Vigan next day, I suggested he keep the case out of the courts if possible, as I was afraid that this would disrupt completely the religion of the town, and finally make all the people oppose the padre. It would be better if the young man who was the leader and who did the striking were to apologize, and so the matter could be dropped. I went to Magsingal the next day, for the young man was an old friend of mine, in fact a charter member of the Knights of the Sacred Heart, but he rejected all my proposals, said the Father had struck him first, etc. Later the Chief of Police said even an apology would not keep the matter out of the courts, as he himself would have to prosecute the breach of order. As I was recounting the matter the following day to some high school boys, explaining the heinousness of striking a priest, a later comer approached us, and asked "What's the matter?" "Oh," answered one of the boys who comes from the town of Magsingal, "we conquered our priest." This answer put a whole new phase on the question, for it seemed to indicate that there had been something deliberate in the whole affair. I spoke at once very forcibly to the boys on this point. The case is still in court. But it shows what, I am afraid, is the general bearing, unconsciously imbibed by the public school student body of the Islands towards their priests, a spirit which Quezon's speech will very surely intensify.

JOHN J. THOMPKINS, S. J.

BAGUIO, April 23, 1917

Vacation has come and I am spending the long vacations here in Baguio. Until now I was too busy to keep you informed of the course of the Divorce bill. It finally passed the Lower House. Speaker Osmeña had so changed the bill, for which, however, he voted, that he hoped the Senate would reject it. I think that one of the conditions introduced was that the guilty party could not remarry. The bill was returned to the Senate the closing day of the session. Quezon and his friends were very angry, and sent the bill back twice asking a change, only to receive the same answer from the Lower House, "That or nothing." Quezon did not want the Senate to act on the bill. Finally one of the advocates of divorce remarked: "Well we might as well vote for it, as it stands. At least it's a divorce bill," indicating too that it could be changed in the next session. The bill finally

passed, although Quezon and several other most ardent advocates of divorce, would not vote. The Governor General allowed ten days to pass without signing it, and so the bill became a law. The reason the Governor General gave for not signing it was that the bill *was not radical enough.* I heard that only about last August, Harrison was enrolled in Masonry. Since then he has shown himself a more open, and I may say, ardent Mason. Masonry is gaining ground rapidly here, and efforts are made to get the young men especially.

The Society has been the object of some very bitter attacks in Manila, one paper above all, *The Independent*, having frequent calumnious articles. Three suits have been instituted against it, but nothing is determined yet.

I read an interesting article in the "Mohonk Conference" pamphlet which is always sent me. In the Conference, Professor Conant of the Philippine University Law School spoke of "Education in the Philippines". Of course, the main idea of his speech was the magnificent work the Government is doing in education in the public schools. "We can judge", he said, "a little bit of the work of a factory by its finished product. We in the university get the finished product of the school system. . . . The piece of raw material that the American school teacher commenced with in the Philippine Islands was a little naked native that could understand nothing when first spoken to. We get that finished product in the university. He speaks his native dialect, he has a perfect command of English and he has finished his arithmetic and algebra, and his language, grammar and composition." He goes on to say that the Church schools have profited and have been improved by their rivalry with the Government schools. Stating that special prizes have been offered by various publishing companies for excellency in class work, he continues, "We had a graduating class last year of thirty-five or six in the College of Law, and the year before about the same number. From a university standpoint, I hesitate to tell this, but I will admit the fact as it is all on record, the two men that took the two prizes in the last graduating class of our College of Law last commencement day (March, 1916) were both of them graduates of the Jesuit College, the Ateneo de Manila, and I also must admit though I am sorry to have to do so, that a year ago last commencement day, one of the two leaders of the graduating class, the finished product of the College of Law that had sifted along through the university to its graduating year was

also a graduate of the Jesuit College in the City of Manila", and he adds immediately, "The Church schools have come up tremendously."

I remember that Father Vilallonga, then Rector of the Ateneo, mentioned to me last year the triumph of his two boys. He said that just before the distribution of prizes, a magnificent speech eulogizing the public school system had been delivered. When at its close the first prize was awarded to a student of the Ateneo, a private school, the large and enthusiastic audience enjoyed quite a laugh, in which the orator joined. And the laugh was repeated with greater vigor when the second prize went to the same institution.

If our boys of the Ateneo who go to the university only knew English well, I am sure they would sweep all before them. The lack of a knowledge of English corresponding to that of the "finished product" of the public schools makes it difficult for them to compete in the university where *all* is in English, and has prevented some of our boys from entering the university or caused one or other to leave it after entering, to continue their studies in Spanish speaking schools. I understood that the leading student in the Medical School to-day is another "finished product" of the Ateneo. The Ateneo is, however, advancing rapidly in the use of English and nearly all the branches, except philosophy, in the higher classes are in that tongue.

Remember me in your holy masses.

JOHN J. THOMPKINS, S. J.

SOME MISSIONARY LABORS OF OURS IN THE REPUBLIC OF COLOMBIA

The words of our Savior, "Behold, lift up your eyes and see the countries; for they are white already to harvest. The harvest indeed is great, but the laborers are few," are very appropriately applied to our mission fields of Colombia. From almost every large city requests come to our superiors to found a college. This is, of course, impossible for the laborers are few. Our Fathers do their best teaching in the colleges, giving missions and retreats in the towns.

We have four colleges here, the best known is that of San Bartolomé, Bogotá. After six years of college life, the students leave their "Alma Mater" with the de-

gree of Bachelor in Philosophy and Letters, which we are legally empowered to confer. These students are so well trained in all the subjects of the Bachelor's course, that for one to say "I am" or "I have been a student of San Bartolomé" is the best and most highly esteemed recommendation one can have.

In La Merced, a college annexed to San Bartolomé, the students are so devout that the 128 who live there went to holy communion every day last June. Their love for our Lord in the Blessed Sacrament is indeed remarkable. Many of them spent four or five hours in the church on the feast of the Sacred Heart. They are also distinguished for their obedience and their zeal for the missions.

When the year's class work is over many of our Fathers go over the country giving missions. Our Very Rev. Father General on hearing of this work from our Father Visitor, was deeply moved, and in a letter which he wrote himself to the Mission, says: "For this work I praise you as much as I can, because I know you undertake it that you may instruct the people in the country districts by means of the Spiritual Exercises and missions. It is edifying to know that some of the professors devote their vacation time to this good work."

It is a pity that no one is appointed to write down the experiences of these missionaries. Most of them, content with performing their work, say there is nothing of interest to be told. As if the hearing of confessions for seventeen successive hours were of no interest; or the fact that the people come into the towns in such crowds that it is necessary to ask the help of other priests to hear the penitents.

Now let me give you a short account of these apostolic journeys during vacation time so that you may get an idea of them, "*et ab uno disce omnes.*" I shall take this account from a letter of Father Montoya to Father Güenechea.

"On horse-back" he says, "from the very door of the college, with the blessing of Rev. Father Superior and amid the chuckles of some of the Fathers who were viewing us on our mounts, we started off towards the east. The next morning at seven o'clock we arrived in Quétame, where our first mission was to be held. It is a town with a population of 3,500. The present parish priest who has been there two years could even now write a second edition of that little book: 'What a Priest Can Do To-day.' For the people of Quétame

had grown so cold in matters of religion because of their warfare in favor of the Liberals that they thought of nothing save political quarrels and personal vengeance. A holiday on which three or four persons were not seriously wounded was a rare exception. . If the priest chanced to say anything that might be against Liberalism, a meeting was held at once in front of the parochial house. A committee waited on the priest to inform him what he was to preach, and three or four shots were fired into the air to warn him of the fate in store for him in case he should again touch on such a subject from the pulpit. It is to be remarked that he could scarcely preach against any vice, as his hearers thought (and rightly so), that it was an attack on the Liberals.

In this condition the good parish priest found his people. But he consecrated himself and his parish to the Sacred Heart and when the missionaries arrived they found the separation between the two camps well defined. Few of the parishioners opposed the mission. It soon became known that it was to be a very good mission. The communion mass was said in the public square where 1200 received communion. As there were not sufficient hosts, 200 more received communion at the mass which followed. More than 3000 were present at the blessing of the Mission Cross, and in spite of their coldness, the people shed tears when bidding farewell to the missionaries, who escorted by thirteen horsemen started on their way to Los Llanos.

To go to Villavicencio, the metropolis of Los Llanos it is necessary to pass along a very dangerous road. It is like the cornice of a roof, about nine feet wide and at times only five. To the right a wall of more than 300 feet high rises majestically; to the left is a precipice from 900 to 1500 feet, at the bottom of which flows the Rionegro. Several crosses cut in the rocks warn the travellers that some have met death in these spots because of a false step of their horses.

The next day we arrived at Buenavista, which looks down from a height of 1,500 feet upon Los Llanos below. It is a very great expanse of land, larger than the Italian peninsula. Immense forests of really tropical vegetation, endless plains crossed by numerous rivers in all directions make that land an interesting sight. How many savages still live there, hidden in those woods! It is a pity that we have not now a mission as flourishing as that of our Fathers of the old Society.

When we came to this town, Villavicencio, we experienced the most consoling kindness, both at the curate's house and at the bishop's palace. We were lodged in the house of the religious missionaries of the Society of Mary, the successors of our Fathers who worked so hard in the conversion and reductions of the Indians of Los Llanos."

After a short account of the missions at Colonia and Cumural the same Father speaks of the mission given at Medina. "Five minutes before reaching the town we saw Father Antonio coming out to receive us in procession. We alighted from our horses, kissed the crucifix which the priest presented to us and then taking it in our hands we went on towards the church singing the 'Amante Jesus mio'. Medina numbers 2500 people, some of whom, the more influential, have a very bad reputation. The peasants, however, though weak have good will. As we saw from the very start that the former were systematically opposed to the mission, we began to unmask them and make a wide dividing line between them and the peasants. It was the most that could be done. So they remained as if infected with some disease and cut off from communication with the rest.

On Christmas eve these wicked people tried to silence the hymns of penance with the rattle of their guitars and their profane songs, but in vain. For in spite of all their disturbances a large crowd went out most religiously to the church for confession at the midnight mass. They tried to have a public dance in the park the following day, but they had to be satisfied with contemplating the people thronging to the procession of the children, and listening to them recite with indescribable enthusiasm: '*Viva Maria, mura el pecado*'—May Mary live, let sin die. They even tried to divert the attention of the faithful by a fair in the market place on Sunday, but here they suffered their worst defeat. For no sooner had the people heard of the plan of having a general communion mass in the market place than they began to cut palms and gather flowers to adorn the altar raised in the centre of it. At the appointed hour the communicants stood up in line as an army ready for battle. Eight hundred received holy communion at the solemn high mass. The same day at half past eleven, all Medina ascended in procession a little hill where they had already erected a cross about twenty-five feet high, its base supported by stone and cement. In this spot was

made the final separation between the good and the bad, between the friends and the enemies of Jesus Christ. Here, too, we gave our last good-bye to the people who so faithfully corresponded to God's grace with their 4000 holy communions."

Here you get some idea of the work a missionary does in his apostolic excursions during vacation time. Sometimes he works with people well prepared for the mission, sometimes he has to deal with men perverted by Liberalism and infected by the malignant virus with which the liberals have inoculated them during the civil wars. Sometimes he meets with difficult roads, scorching climates and towns infested with most poisonous insects.

It is told of one Father riding a mule along a path bordering a precipice that he suddenly found himself in a place which was impossible to cross. What was he to do? He could not get off the mule except by sliding down over the beast's head or tail. It was a very dangerous task to make the animal turn around. So he put himself into God's hands and was saved. For the mule, as if he had real intelligence, began to back very slowly until he came to a spot where he could turn round safely. Thus both the Father and the mule escaped.

Father Montoya speaking of these perils, says: "When coming back from Villavicencio to Quétame, we were in danger of losing our lives. At Villavicencio they loaned Father Ardaiz a horse blind in the eye which looked down the side of the precipice. This horse stopped at the most critical places. At the least sign for him to go ahead he would place himself across the road with his back to the precipice. When he felt the shaking of the reins he always started backwards. The poor Father was obliged to jump off three times. We exchanged this horse for another at the first house we came to. It was seven o'clock at night when we stopped our journey. It gets dark here at half past six. A shack open to the four winds was our abode for that night. The stable at Bethlehem and the Flight into Egypt came to our minds, and these thoughts helped us to pass gladly that night of trial.

Were I to tell you about the climate of this place you would be frightened. Fevers are so prevalent in some places that homes have been deserted and even the dead bodies left unburied. That is the reason why our Fathers at Bananquilla are so earnest in warning all who are going to sail on Magdalena River, not to land at the wharves where the boats stop. The yellow fever or the

paludal fever would be the only reward of such recklessness. When our Father Visitor visited the College of Bucaramauga he contracted paludal fever which kept him in bed for some time. He had already been confined to his bed for eighteen days after his arrival in this country and these malignant fevers affected him even after his return to Spain."

What about wild beasts? Father Montoya talking of the mission given at Cumural, says: "We asked an Indian: Are there many wild beasts around here? 'From the tiger up, Father', was the reply. And snakes? 'I killed one just the other day.' Was it big? 'As that rod there', he said, pointing to a very large stick like a carriage pole."

The missionaries' work generally on all these missions consists in preaching, hearing confessions, and at times giving lectures. The most touching act is the raising of the Mission Cross. It takes place on the last day when the missionaries are leaving. Then it is that the people weep and with tears of sorrow bid farewell to the Fathers.

So much for the missions. Now let me tell you something of the work of Ours in the city of Bogotá. Several days a week one of our Fathers visits the prisoners in the Panóptico. You cannot imagine how well he is received there. At first he speaks to all in common, then he listens to their troubles and needs in friendly, private conversation. Often he provides writing material that they may write to their children, wives or parents. He especially strives to have them make their peace with God. Many indeed have found the source and beginning of their salvation in the prison of the Panóptico.

What is done on the First Fridays is a good proof of the great spiritual results accomplished there. The day before the feast, the 300 prisoners go to the chapel, say their beads before the crucifix and listen to the preparatory exhortation. The chaplain, the Father and some other priests spend two or three hours hearing their confessions. The next day a very solemn celebration is held in honor of the Sacred Heart. The prisoners dress up in their best, such as it is, and at half past six go to the chapel. The morning offering is made by all, followed by a short instruction. Then the Blessed Sacrament is exposed and mass begins, during which the prisoners sing Eucharistic hymns. When the time comes for communion they go up four by four to receive our Lord. General Paez and many of the officials go first, then the prisoners. Out of three hundred, there

were only twenty who did not receive holy communion. I should add that about one hundred and forty receive every Sunday and from fifty to sixty every day. The Apostleship of Prayer is established there too.

Another feature which deserves mention is a Catholic organization under the direction of Father Campoamor. Its object is to elevate the economic, intellectual, moral and religious condition of the working classes. It is not necessary to tell of the good done the workmen themselves, because the beneficial influence of such institutions is well known. The special characteristic of this organization is a half-boarding school for poor children. They come to school at seven o'clock in the morning and leave at half past five in the afternoon. Where do they get their meals, you will ask. In two scholarship dining rooms, as they are called, one for boys, the other for girls, each child gets two plates of food for one cent. Their instruction is that of an elementary school, but at the same time they are taught drawing, music and elocution; this serves as a means of procuring some money. The boys and girls also give comedies and other plays in their respective halls. As the people like to see them, tickets are easily sold, and the halls are usually crowded. The children are very skilful in their acting and are able to produce very creditable performances. They always have a play on New Year's Day, the feast of St. Ignatius and Rev. Father Superior's name day. Father Campoamor has also formed a battalion of boys. Each boy has his uniform, and all are so well trained in military manœuvers that when drilling whether alone or with the state soldiers they are the delight of the town. People applaud them and praise the Father and give him generous donations for his work.

A group of about twenty of the richest ladies in Bogotá help Father Campoamor in his work. They give their time day after day and month after month in serving the breakfast, dinner and lunch of these poor children, and also wash the pans, kettles and plates. They spend many hours caring for the children, attending the sick, giving the medicine prescribed by the doctor during his weekly visit. Without shame of being seen by ladies of their own rank they sweep corridors, halls and courtyards. They teach catechism, hold the rehearsals of the plays to be given by the children and even invite them to their own homes where they are as welcome as little princes. All this is done without the least sign of ostentation and without boasting. On a

visit to Bogotá we went to see the children. They were at breakfast. We knew nothing about the ladies serving them. With a large pan in one hand and a soup spoon in the other they were giving large portions of rice to a long row of boys. "Who are they?" we asked. The Father who was with us said: "They are ladies of the noblest and wealthiest families of Bogotá." It was certainly a pleasing and edifying sight to see these *Chinese* —poor boys are so called here—happy and smiling and these matrons engaged in such humble work.

Something like this work of Father Campoamor, three of our Fathers do in Bogotá. Our Father Superior calls them "the illustrious trio." They go to the public schools, to the hospitals, to the prisons, to the houses of the needy, to win souls to God and to hear confessions.

Before bringing this letter to a close, just a word about what Father Fejada says of the steamboat of Magdalena River. "This unfortunate war has frustrated the most poetical and at the same time the most apostolic of Father Lega's works. It is the steamboat for Magdalena River. This was the Father's own idea conceived when he first came from Havana. He saw numberless homes on both sides of the river over an area of 120 miles, deprived of all spiritual ministrations. The idea of a floating residence which would run along that immense artery and many of its 500 affluents was gladly received by all the bishops of Colombia. The prelates contributed the money; Rome granted spiritual privileges. The Nuncio, Mgr. Ragonesi was among the benefactors of this new residence of Barranquilla, which was to be the starting point of the missions. The boat was built in Paris. It is sixty-one feet long, a clever combination of hydroplane and boat. It is a sad sight to-day to see that beautiful little ship anchored at the dock of Lena River. The builder to whom 20,000 francs had already been paid, his sons and his workmen are on the battlefield. Nothing is known about their present whereabouts. The boat needs only painting and the last test of the machinery. The peculiarity of the invention consists in the adjustment of the aerial with the nautical propellor in such a way that the former begins to work automatically when the latter stops. It seems to promise success and stability and offers the solution of the problem. There is some hope that, should any of the builders survive, we shall see the work finished after the war. How much glory it would bring to God and how many souls would be saved.!"

THE JAMAICA MISSION*

(*Concluded*)

STS. PETER AND PAUL MISSION

Sts. Peter and Paul Mission at the Toll Gate, Matilda Corner, Hope Road is about three miles north of Kingston in St. Andrew's Parish.

The chapel dedicated to the honor of Sts. Peter and Paul is a brick structure, covered within and without with plaster or cement, and is about 60 feet long and 25 wide. It was very badly damaged at the time of the earthquake in 1907 but has been fully repaired since.

There are about 300 Catholics registered within a district of five miles, the majority of them poor. Mass is said every Third Sunday and Benediction is given immediately after mass. On the Second Sunday of the month, the Sodality, which has a membership of seventy, holds its meeting, at which the Office is recited, an instruction given which is followed by Benediction. On the Fourth Sunday of the month the League of the Sacred Heart, which numbers about twenty-five promoters and twice as many associates, has its meeting, at which the league devotions are held, an instruction given followed by Benediction.

The average attendance at mass is about a hundred, of whom about fifty receive holy communion.

Sunday School, which averages about thirty children, is held every Sunday afternoon.

On Wednesday and Sunday evenings a class of instruction for adults is held by the catechist. On Wednesday evenings the instruction is followed by the Way of the Cross. A large room in the yard behind the chapel is used as a day school with an average attendance of about sixty-five children, who range from six to fourteen years. They are taught by a certificated male teacher who also teaches Sunday School. He is paid £3 per month and is given the use of a very substantial frame building of two large rooms. This building is situated behind and separated from the chapel.

As regards the property. The chapel is situated on a piece of ground 100 by 50 feet. The teacher's home is in the near neighborhood. The plot of ground about the church is used as a cemetery.

* Continued from February, 1917.

The collection taken up at the services averages about four or five shillings. Several benefactors give a monthly donation which helps in paying the teacher's fee and taxes.

Buff Bay Missions

The following country missions are attended by the priest residing at Buff Bay: Buff Bay, Avocat, May River, Preston Hill, as Sunday missions, and Donnington Castle, Port Maria, Jeffreys Town, Annatto Bay, Agualto Vale and Mt. Joseph as week-day missions.

Buff Bay, the priest's headquarters, is practically no mission. It has, however, a pretty little church dedicated to St. Agnes. Its corner-stone was laid by Father Harpes on March 6, 1910, and the church was opened by His Lordship Bishop Collins, on April 30, 1911. Hardly a dozen people attend mass here, even this is a large number, but it is a good central point for the priest.

The mission at Avocat was founded in the year 1860 by Father Joseph Dupont, S. J., by the erection of the Church of St. George. Previous to this date, mass had been said occasionally at Lovely Grove, some two or three miles higher up than Avocat. The congregation numbers about 500; mass is said once a month on the Second Sunday, and during the stay of the priest in the mission, there are over 150 communions. The Apostleship of Prayer is doing well. There are sixteen promoters and ninety-seven new associates have been added recently. The Sodality of the Children of Mary is in a very flourishing condition. In the earthquake of 1907, the school house was utterly destroyed, and the church so damaged as to make it doubtful whether repairs or entire restoration were advisable. In the end it was patched up after a fashion as funds were not forthcoming for a new church; and it continues to the present a reminder of the unstable earth, in the cracks yet visible in its stone walls. A couple of these old cracks opened out again slightly in the August of 1908, during an extra vigorous return of Mother Earth's tantrums.

The church buildings of the mission are:

1. St. George's Church, already referred to, 50 by 24 feet, capable of accommodating something like 250 worshippers. The interior is a bit dilapidated. The altar and, above all, the position of the end wall just above the altar, still need considerable work upon them to make them at all decent.

2. A ruined sacristy, 8 by 10 feet, at the side of the church. A falling cocoanut tree did the damage in the hurricane of 1904.

3. A new school room, 18 by 40 feet, has been just completed, and on the site of the old one destroyed by the earthquake. It is a board building, except to within three feet of the concrete floor, where a thick stone wall meets the pitch pine of the sides. There are ninety-six children on the school register and an attendance daily of sixty-eight, so that there is ample accommodation now for the pupils.

4. The priest's quarters have been entirely rebuilt. A neat little bungalow, recently erected, situated on the brow of the hill about fifty feet from the church, makes a most comfortable stopping place.

5. A teacher's house, 10 by 28 feet, wooden, three rooms, fairly comfortable and in good condition.

There are thirty-one acres of land connected with the mission, some portion of it, however, of but little use. One piece is away from the vicinity of the church, in a very precipitous part of the hills. This spot was given to Father Myer, S. J., over thirty years ago.

The priest rents out what is available of this land to the neighbors. The rent is small, about 12 shillings ($3.00) per acre a year. He has no more than five or six tenants on the land, to whom he rents about seven acres, the rest being rocky.

On a portion of the mission land, a little lower, where the church stands, we have erected a hut in which the housekeeper for the priest is to live.

The largest mission in this district is that of the Resurrection at May River, where, at a rough calculation, 650 souls are ministered to. For difficulty of travel and exhaustive, never-interrupted calls on the priest's time and ministrations during his stay there of a week each month, it would be hard to surpass. Within a circumference, having a radius of eight or ten miles from the church are gathered together the subjects of his pastoral care, people for the most part exceedingly poor, many of them destitute, none of them wealthy, and all needing the most watchful attention to preserve their innocence and faith. The school, at this mission, is in reality, as well as in name, a Catholic one. It has improved also in merit and attendance, on both of which points there had been a previous falling off; and the marks at the next Government inspection are confidently looked for as a demonstration of im-

provement. Up to the present the merit mark has been forty-six and the attendance a little over forty.

Besides this school, there are two more Catholic schools in the mission. One is at May Hill, a mile or so further up in the hills, where twenty or thirty of the smaller children are taught in the lower standards. The teacher is subsidized by the mission to the amount of one pound each month. This school is not a Government one. At Mt. Joseph, four and a half miles away in another direction is the third Catholic school, supported partly by a small monthly grant of £1. 1. 9. from the Government and partly by a monthly subsidy of a pound from the bishop. For a couple of years it was the victim of a careless and incapable teacher, who used the inaccessible position of the school as a shield for his indolence, and at the last Government inspection, the examination was a failure. The teacher in question was therefore summarily dismissed and his successor is doing well. The average yearly attendance at the time of the inspection was only twenty-two, but as there are easily eighty children of school age in the Mt. Joseph district, it is clear at once that it was high time to get rid of the indolent teacher. The number of communions during the priest's visit at the May River Mission is now over 250 each month. In this number are included the couple of dozen who, on the Tuesday following the mass Sunday at May River, hear holy mass and receive holy communion at mass said in the Mt. Joseph school room. The term May River Missions is used in order to include the Mt. Joseph Mission which is an offshoot from the May River centre since the time of Father Henry Beauclerk, S. J., some thirteen or fourteen years ago.

Connected with the mission of the Resurrection is a flourishing Apostleship of Prayer, with seven or eight zealous promoters, a Sodality of the Children of Mary for the girls, and a Sodality for the men, called the Xavier Guild.

Buildings at May River Mission.—Church of the Resurrection, 60 by 30 feet; rebuilt since the earthquake and opened February 20, 1910, is a frame building with square concrete pillars at the corners. Will seat 250 when the proper benches have been put in. The present benches are too few, and for the most part, in bad condition. Fully a third of the Sunday congregation have to stand during mass. Not all of the interior

boarding of the church has been completed and glass has not yet been placed in all the windows.

A Mission House, about 32 by 15 feet, completed in 1909.

School House—Frame building, 36 by 15 feet, in fairly good condition. There is a room at the end which was used by the former teacher as his quarters, but it is too small for the present teacher, a married man with wife and child; and so at the cost of four shillings a month a house has been secured for him in the immediate neighborhood. The room already referred to at the end of the school room is to have the partition taken away and will be merged into the school room in order to accommodate the increasing number of scholars.

Coach-house, 16 by 10 feet, built in 1908 at Enfield, over a mile away. Up to this year the priest shared the coach-house of the Anglican parson and had done so for many years, but the arrangement had its drawbacks, as is evident.

Practically all the work in the May River Mission is saddle work or foot travel, and it is important to have the buggy as near the mission as possible in order to be able to get to it again. It would be a sheer impossibility to take the buggy up to within a mile of the May River Mission and Enfield is a convenient place to have it in waiting. The coach-house is built on land which is rented for seven years. In case the land is sold the Catholics are to have the privilege of purchase above any other purchaser.

May Hill School House, about 20 by 12 feet, land and school are property of the mission. Built in Father Beauclerk's time.

Mount Joseph School House, 16 by 32 feet, frame building not in the best of condition. A room fourteen feet square joins one end, where the priest lives during his time at Mount Joseph. At present the teacher occupies this room, as the regular teacher's quarters are not fit for occupancy. Mass is said in the Mount Joseph school room once a month on the Tuesday following the Third Sunday of the month. Generally about forty are in attendance.

Mount Joseph Teacher's House, a thatched mud hut, 8 by 20 feet, with two rooms.

Preston Hill is visited on the Fourth Sunday of every month. The chapel, dedicated to St. Stanislaus, is a wooden structure, 45 by 30 feet, and serves also as a school. The priest has a small room adjoining the

chapel, while the teacher has separate and more comfortable quarters. The mission owns two acres of land, presented to the Vicar Apostolic by two old Africans, John Andrews and John Robinson. The congregation consists of some 200 souls, all of ebony hue. In spite of numerous baptisms, the congregation does not increase, because many of the young men, unable to secure land for cultivation, or employment on the plantations, leave the mission to seek better opportunities elsewhere. Most of the work on the large plantations is done by East Indian coolies.

On the Fourth Sunday of each month the priest hears confessions and says mass. The average attendance at the monthly mass is about a hundred persons After mass there is Benediction of the Most Blessed Sacrament, Devotions of the League of the Sacred Heart and meeting of the sodality at which the Office of the Immaculate Conception is sung, followed by an instruction. After these devotions the priest attends to baptisms, marriages and blesses the graves of those of the congregation who have died during his absence. If the weather is favorable, the Rosary and Stations of the Cross and an instruction make up the exercises of the evening.

On Monday morning the priest says mass at 6.30, at which a fair number of communions are given. The forenoon is spent between visiting the sick and the elementary school, which has an average attendance of eighty children.

On the three other Sundays, during the priest's absence, the catechist supplies his place, giving instructions in Christian Doctrine, and reading an explanation of the Sunday Epistle and Gospel.

Jeffreys Town, is a station about nine miles from Preston Hill. His Lordship, the Bishop, bought a small parcel of land, a quarter of an acre, and the Catholics of the district erected a chapel, 20 by 13 feet, at their own expense. They have dedicated it to St. Joseph. Services are conducted here every Sunday by the catechist. The audience is small, there being about twelve adults and ten children present. The priest visits this station only three or four times a year, says mass and baptizes the infants.

Donnington Castle, where the vicariate owns a large estate, is ten miles from Preston Hill. Since the earthquake a chapel has been built here, which is also used for school purposes. The chapel measures 40 by 18 feet, and is dedicated to St. Patrick. The average at-

tendance at school is fifty children a few of whom are Catholics. This place is visited every month after Preston Hill Sunday, but the teacher supplies the priest's place by teaching catechism every Sunday. Owing to frequent and heavy rains in this district, the rivers are often impassable, and for weeks and months the children are prevented from coming to school. There are about ninety Catholics living in this district.

Mass is said at intervals during the year in private houses at Port Maria, Annatto Bay, Agualto Vale, and several other smaller stations. The priest thus reaches about 200 Catholics twice or three times each year.

THE MISSIONS OF ST. ANNE AND TRELAWNEY

This mission group comprises the two civic parishes of St. Anne and Trelawney. The priest in charge lives at Brown's Town in St. Anne's parish, from which point he drives to all his missions.

On the First Sunday of the month mass is said at "All Saints' Chapel," Refuge, in the parish of Trelawney, twenty miles from Brown's Town. The little chapel at this mission will accommodate over a hundred people, but only thirty Catholics belong to the mission and these come to mass. Formerly Refuge provided for a flourishing Catholic school; but this has been closed since 1908 owing to lack of support. Then, too, it was a school for little Protestant children, as there was hardly a Catholic child in the neighborhood.

The priest's house at this mission is large and comfortable, though sorely in need of repairs. A large lot of land surrounds the mission, but it is of no practical use.

The mission at Falmouth, formerly a fair mission, now numbers but six Catholics. It is attended from Refuge on a week-day. The few Catholics living in this town generally go to Refuge, eight miles away, for the First Sunday. The Falmouth church, formerly the Free Masons' Lodge, is dedicated to St. Joseph, the third church in Jamaica under his patronage. The priest has a very comfortable house in Falmouth, but as he never remains over night in that mission he has rented it.

Murray Mount is a tiny pocket settlement, situated southeast of Brown's Town, and about sixteen miles from it, in a snug little valley in the Dry Harbor Mountains. Its little chapel is dedicated to "Mary, the Mother of God." The church has an attendance roll of eighty, all good Catholics, though many nominal Catholics live in the district. Mass is said here on the Second Sunday of

each month at 9.30. At 11.30 the people assemble for a second service. The sodality meets at 3.30 P. M. Everybody attends every service. They sing hymns and listen to the service be it ever so long.

During Lent the Rosary is said every night. Probably the best catechist in Jamaica lives at this mission. The church accommodates 200 people. The school, a Government school, has an average attendance of sixty-nine, nearly all Catholics. During the absence of the priest, the catechist holds regular service, Sunday School and sodality.

This mission was formerly attended on a week-day; with the Sunday service both attendance and communions have doubled.

On the Third Sunday of each month the priest journeys to the Holy Angels' Chapel, Linton Park. The chapel will hold about a hundred people. Thirty Catholics from the district attend mass. Many Protestants, too, attend mass but only out of curiosity. Mass is said at 9.30, eight or ten people only going to holy communion. Another service is held at 11.30. A small school is conducted here by the catechist.

Alva, twelve miles from Brown's Town, is the principal mission station of this group. The church was built in the years 1883-84, being opened on September 21 of the latter year. It was dedicated to St. Boniface as a compliment to the many Catholics of German descent in the district. The church has a seating capacity for 160 people, and 150 attend mass regularly. Though a fair acreage of property belongs to this mission, yet it is so rocky that it doesn't sustain even the priest's horses. On the property is a substantial house for the teacher, a fine large Government school and the church. The school and church are of stone, the house of Spanish walling (mud, small stone and lime.) The school has an average attendance of seventy-nine children. The teacher is a Wesleyan, but he looks out for the Sunday School, etc., in true Catholic style. The priest attends this mission on the Fourth Sunday. The station is on the main road which is always in good condition.

Brown's Town, the mission headquarters, is situated toward the centre of these missions. The chapel here, dedicated to St. Ignatius, was a private school before it came into the possession of the mission. It is now in a most dilapidated condition. Very few Catholics attend mass. There is no Catholic living permanently in Brown's Town. Formerly mass was said here on the Second

Sunday of the month; now it is said only on week-days. The priest has a comfortable residence here, with outbuildings for his cook, his coach-boy, stabler, etc.

Carnil School, a Government school, is in a little out-of-the-way place in the Dry Harbor Mountains, where the priest says mass several times a year. The Catholics here can easily attend mass at Alva. There are about seventy-five children in this school, some of whom are Catholics. This station is four miles from Alva.

There is another station in this mountain country, attended from Brown's Town. The place is Lomerton and the shanty in which the priest says mass has been dedicated to St. Francis Xavier. Though the mission is eight miles from Brown's Town, it is, owing to vile roads, very difficult of access. The people here attend mass at Brown's Town. Country paths to Brown's Town cut off four miles of the road. The few Catholics here were, whilst their parents lived, most faithful to their duties.

Three miles west from St. Anne's Bay is a spot known as the "Priory". Old ruins seem to indicate that in Spanish times a very substantial church, probably a monastery, stood there. Now St. Anne's Poor House holds the spot. The wife of the master of the Poor House is a most ardent Catholic. She holds weekly services here for the few Catholics around. She has a catechism class of twenty-four children and adults, all poor, and all converts. The priest says mass here every two months. There are thirty Catholics in the district; twenty-four attend mass and six go to holy communion.

Every three months mass is said at White River, a distance of thirty miles from Brown's Town. Mass is also said several times a year at Bamboo, Mary Valley and Claremont.

CORNWALL COUNTY MISSIONS

The missions in Cornwall County are divided into two groups, one having its headquarters at Montego Bay, and the other at Seaford Town. Both these missions were in charge of the Salesian Fathers from December 13, 1901 to April 14, 1909. They lived on Reading Pen, a property left to the Vicariate by a wealthy Scotchman, Mr. William Buchanan. When the Salesian Fathers left Jamaica, one of our Fathers took charge of the whole mission, and the immense work he had to do

was beyond any one man's strength. The mission was divided several years later into the groups mentioned above.

Seaford Town Missions.—These missions cover the entire northwestern section of the island and comprise Seaford Town, Black River, Savanna-la-Mar, Top Hill and Pisgah, as regular Sunday stations, with Brighton, Orange Hill, Chester Castle, Catadupa and Ipswich as occasional stations. They are under the care of one priest who resides at Seaford Town, or rather calls Seaford Town his headquarters.

The mission of the Sacred Heart, Seaford Town, was started in the year 1837. The little stone church withstood the great earthquake of 1907, but was blown to pieces in the hurricane in the November of 1912. The corner-stone of the new edifice was laid on April 21, 1913, and the church dedicated on November 22, 1914, the anniversary of the destruction of the old church. The district is absolutely Catholic, having a Catholic population of over 300 souls. During a week's mission given there two years ago, 808 holy communions were distributed to the faithful.

Two masses are said here on the First Sunday of each month, 150 people attending each. The communions average 200 per month.

The congregation at Seaford Town is composed mostly of white people, a rare congregation in Jamaica. Their ancestors came here about a hundred years ago from Germany, that they might teach the natives intelligent methods of farming. Not succeeding, many migrated to the States, many returned to Germany. Those who remained formed an exclusive settlement of their own, and to-day they are Jamaican in everything save color and Faith. They are good Catholics.

The League of the Sacred Heart flourishes here being kept alive by twelve active promoters. The school here receives Government support and has 123 children on the list.

From Seaford Town, the priest drives over forty miles to Top Hill for the Second Sunday. This is an oddly situated mission. Top Hill itself is merely a station. The Church, St. Margaret's Mission, is buried away up in the hills, two miles from the priest's house, and four miles from the bulk of the people. There are fully 800 Catholics in the entire district, only 175 of whom come out to mass. Seventy of these receive holy communion during the priest's visit. The school, a Government school, has about forty-five children in attendance. The

people who are fishermen, are very poor indeed. Some have small cultivations; but owing to the excessive drought but little succeeds in the planting line. Ordinarily, water for drinking or cooking purposes must be "headed" from rivers or springs four or eight miles away.

On the Tuesday after the Second Sunday, mass is said for over a hundred souls at Brighton. Seventy receive holy communion.

On Thursday of this week, the priest rides to Orange Hill where he has mass for fifty more, with thirty at holy communion. The people here are a good hardy class. They love and respect the priest; they stick to the Faith; but they do not abide by its precepts.

Ten miles back brings the priest to the seaport town of Savanna-la-Mar. The Vicariate owned property here for years and mass was said at times in a private house. A church dedicated to St. Joseph was erected in 1911, destroyed in 1912 by the hurricane, re-erected and opened in 1913. The Catholic population numbers about sixty. Several rather prominent people have been received into the church there during the past year. Mass is said here on the Third Sunday of the month. Fifty Catholics hear mass and all go to holy communion, a good record.

From Savanna-la-Mar the priest runs up to Chester Castle where he cares for a few people.

Black River has the priest for the Fourth Sunday. Priests have been attending all these missions for years. On one visit of a priest at Black River he baptized ninety-one babies. To-day the priest claims sixty adults for mass, and thirty for holy communion. The chapel or rather the room chapel here, was opened in 1912 and is dedicated to St. John Francis Regis.

When a Fifth Sunday occurs in a month, the priest, who after the Fourth Sunday has returned to headquarters at Seaford Town, saddles his horse and climbs the hills to Pisgah. The road, about four miles long, is so rough, so steep, so tiresome, that the priest leaving home at 5 A. M. arrives shortly after 8 A. M. But little can be said of this mission. The people, nearly all baptized Catholic, are very far from being Catholic in their lives. The excuse for a church has long since been swept away, the flooring even was stolen. The present pastor, however, seems to have taken hold of the people in some new way. It must be a "new way" for he has

had several at holy communion lately. The mission has no less a patron than St. John Berchmans.

Montego Bay, with a population of 7,000 or 8,000, numbers only fifty-five Catholics. Formerly the upstairs part of an old house was fitted up for a chapel, and sleeping room for the priest. So rickety was the building that it shook at every motion of the congregation. This state of affairs is now happily changed. On February 12, 1911, Bishop Collins dedicated to St. James a pretty little Gothic church where mass is said daily. The priest possesses a fine residence on a spot overlooking the town and its magnificent harbor. The residence is about ten minutes walk from the church. Services are held in this church not only on Sunday evenings, but also on Wednesday and Friday evenings. Regular classes of instruction, too, have been established. Sunday School and the League flourish. As Montego Bay is at the western end of the island, a railroad terminal, and growing into quite a tourist centre, there is great hopes for church progress.

Lucea is about twenty eight miles from Montego Bay and is served from there on a week-day. It has but thirty Catholics. The priest says mass in a private house for the very few who attend. The Vicariate possesses several large house-lots here, purchased by the present Bishop, upon which, at a later day, a church will be built.

Years ago Lucea was a prosperous mission with a resident priest; but his work was confined principally to the soldiers. The town possesses one of the largest "soldier barracks" in the island; but the soldiers have long since been removed.

About half way between Montego Bay and Lucea is the estate Tryall. The owner of Tryall is not a Catholic but he has a Catholic wife and children. On his way to or from Lucea, the priest remains over night at Tryall and says mass.

PROPERTY

The Vicariate owns a fair amount of property in Jamaica. First, every church, chapel, school or priests' house mentioned in the foregoing pages belongs to the Vicariate and is built on Vicariate property with the exception of Winchester Park, the residences in Spanish Town and Falmouth which belong to the Society; and the Convent of the Immaculate Conception and Nun's Pen, which belong to the Franciscan Sisters.

The Vicariate owns property at Morant Bay, Lucea, Black River, Pisgah, St. Anne's Bay, Jeffreys Town, North Kingston, Pinto, Jones' Pen, Holy Way Tree, Montego Bay and Cassava River. Every one of these properties occupies a good situation, upon which, at a later date, with advent of more priests and better times, churches, schools or academies may be built. Each property is sufficiently large for a church, school, residences for priest and teacher, with suitable out-buildings. Donnington Castle, Reading Pen, Kintyn and a property at Seaford Town are very large estates from which we are in hopes of gaining some support for the missions, though at present, owing to lack of money, they cannot be worked.

SUPPORT OF MISSIONS

The Fathers in Kingston depend on the mass stipends from Father Procurator of the Province, on the revenues from the college, on rentals from a number of houses in Kingston (about twelve pounds per month from these houses) and jura stolæ for their support. Gifts, donations, etc., are now, since the war, an unheard of thing. Church collections in Kingston, and especially throughout Jamaica, amount to very little.

The country Fathers must count their pennies and farthings. They depend solely on the procurator's masses. Here is a list of expenses of a country Father:

For breakfast, consisting of coffee, eggs and bread, 5½ pennies; dinner, with meat and two vegetables, 9 pennies; supper of bread and tea, 3½ pennies. To this add the expenses of keeping house, feeding his horse, etc., about 3 shillings, in all about 4 shillings, 6 pence ($1.12) a day, or $33.60 a month.

To meet these expenses he receives from masses, $20; collections, $8; monthly dues, $2.50, and jura stolæ, $3 (sometimes), the total, $33.50.

Two of our country Fathers drive a team of horses. You will find the necessities for the upkeep of mission, church, altar, horse, carriage, his own clothes, etc., etc., are not mentioned. The means for obtaining these he gets by tireless, incessant begging.

CONDITION OF MISSION CHURCHES AND RESIDENCES

In Kingston everything is quite comfortable, so also are the headquarters for the priest at Spanish Town, Montego Bay and Seaford Town.

The priest's quarters at the Above Rocks Mission, the Brown's Town Mission, in four of the five Seaford Town Missions, in two of the Spanish Town Mission, in one of the Buff Bay Missions, are in a most ruinous condition. In only two of the missions, and these belong to the Buff Bay group, has the priest comfortable houses. On the missions not mentioned in the above enumeration and at every one of our stations, the priest must put up with private families. And in most of these the family sleeps in the *other* room during the priest's visit.

Ten of our country churches are now badly in need of repairs; fourteen other churches or *good* stations are beyond repairs, and are clamoring for new buildings.

NUMBER OF MASSES

Masses are said daily at Holy Trinity Cathedral, St. Anne's Church, the Franciscan Convent, the Convent of Mercy and at the Dominican Convent in Kingston, and at Spanish Town and Montego Bay.

Masses are said every Sunday at the above places and at Holy Rosary, Sacred Heart Chapel, Nun's Pen, and the General Penitentiary, all these places in Kingston.

Masses on one Sunday a month in thirty-nine country chapels.

Masses one week-day each month at eleven stations.

When there are five Sundays in the month the fifth Sunday is given to four country stations.

In at least eighteen stations, mass is said several times a year.

As occasion or necessity demands mass is said in places not mentioned or enumerated above.

We have altogether forty-two churches or chapels and twenty-eight stations in Jamaica.

SCHOOLS

We have thirty-one government elementary schools in the island, i. e. schools supported by the government. In these we have 4,714 children. The government gives us £3,028-17-6 per year for the teachers. This averages £2-13-9 ($13.18) per month for each teacher; the smallest pay given a teacher, however, is five shillings ($1.25) per month. In these schools we have ninety-four teachers.

The mission has eight parochial schools. For the past two years Mother Katherine Drexel sends £6.10-0 ($32.25) per month for the support of three of these schools. The teacher of the other schools must depend on the ingenuity of their pastor for support.

Six parochial schools have been closed owing to lack of money for their upkeep.

St. George's College, the Academies of the Franciscan Sisters and of the Sisters of Mercy; a Continuation School for girls in charge of the Franciscan Sisters; for boys in charge of a Catholic layman, a private school belonging to the Dominican Sisters of the Perpetual Rosary, and one at Holy Rosary Chapel in care of the Sisters of Mercy complete our list of schools in Jamaica.

THE HOSPITAL

Some years ago His Lordship Bishop Collins purchased a large tract of land in the eastern section of Kingston, trusting in time to erect upon it a much-needed hospital.

Despite the hard times, ground was broken here on the Feast of St. Joseph, March 20, 1916, for the new "St. Joseph's" Sanitarium. The corner-stone of this building was laid on Sunday, May 14, 1916, the Sunday within the octave of the Feast of the Solemnity of St. Joseph. When completed (about September 1, 1916) it will be placed under the management of the Dominican Sisters of the Perpetual Rosary. The hospital will be a great blessing here in Kingston, for not only is it much needed, but it will tend to greatly increase Catholic influence.

DIFFICULTIES

Jamaica became an English colony in 1670. For 128 years no priest visited Jamaica, and the Faith died completely out of the island. The Church of England was the church established by Law. To day the churches of the Church of England, of the Baptists, Wesleyans, Presbyterians, are to be found everywhere. The Moravians have a strong hold in great sections of the island. The Salvation Army, Bedwardite street-preachers of all kinds, hold sway all around us. Concubinage is the sin of Jamaica. Against all these must our holy Church give battle. Again the poverty of the people, to-day increased by this cruel war, keeps many away from church. A Jamaican will not come to church unless he be well dressed, even to his shoes. He will pass and repass the church during mass time; he will meet Catholics coming and going to mass, will walk and talk with them; but if he has no shoes he will not enter the church.

Children, the same children, have been prepared for their first holy communion every year during their four, five or six years of school life, but they will not approach the altar rail unless they are dressed in new and costly clothes. As for confirmation, it seems more of a "new clothes" sacrament than a sacrament of the Church. At the last confirmation at St. Anne's Church a little girl was provided with a new white dress, a veil and a pair of shoes that cost $2.50, but alas the shoes were black, no white shoes could be found in town; the child could not be confirmed. The parents would never dream of allowing the child to receive the sacrament.

A class of sixty-two children were to receive first communion on Sunday, May 7; only eleven presented themselves.

It is hard to make them understand that they are not allowed to go to other churches. The priest is frequently told that "all churches are equally good because we all serve the one God."

In general the Jamaican, especially in the country districts, has for a home only a little hut with thatched roof and very often a mud floor. When decked out in Sunday garments, they feel out of place even in their own homes, so they spend very little time at home on Sunday. They crowd into the Catholic chapel while services are going on there, then they shamble off to the Baptist, Moravian, Methodist chapels, to kill the rest of the day there. The Sunday that the priest is at the mission, Catholics and Protestants crowd in all day, but on the other Sundays the poor catechist has a slim attendance. Plenty of singing and preaching will make a Jamaican happy on Sunday and help him, as he thinks, to lead a good life during the week.

SUMMARY

The churches of Jamaica are Holy Trinity Cathedral and St. Anne's, in Kingston; St. Joseph's, Spanish Town, and St. James, Montego Bay. There are 38 chapels and 28 stations (without chapels), making a total of churches, chapels, etc., 70.

The schools and their respective attendances are as follows: College (1), St. George's, 149; Academies (2), 180; Continuation Schools (2), 150; Private Schools (2), 55; Normal School (1), 9; Government Elementary under our care (31), 4,714; Parochial Schools (8), 400; Industrial School (one for boys), 182; Industrial School (one for girls), 75; Sunday Schools (throughout the island), 1,600.

From July 1, 1914 to July 1, 1915

	In Cathedral & St. Anne's	On Missions	Total
Baptisms	1307	1859	3166
Converts	260	233	493
Marriages	81	84	165
Sick calls, etc.	1747	?	?
Confessions	——	——	106,773
Communions	——	——	201,186

The Catholic population is estimated at 32,000.

During the past year there were 235 funerals in the one Catholic cemetery. This number does not include those in the Catholic lot in the May Pen (public) Cemetery, in the Potter's Field, nor in our country cemeteries, or in private plots throughout the island. We have a cemetery attached to every mission station.

LABORERS IN THE MISSION

One Bishop, 20 priests, 1 Brother, 86 Sisters, 64 Lay Teachers. 20 Catechists in the country missions.

BOOKS OF INTEREST TO OURS

Synopsis Historiæ Societatis Jesu. Pro NN. tantum. In folio, 682 columns. Ratisbon, 1914.*

Along with the many partial histories to which the centenary of our Restoration, 1814-1914, has given occasion, we hail with special satisfaction the appearance of Father Ludwig Schmitt's general *Synopsis.* It is a mirror in which we can look at ourselves from the beginning of the Society's existence till the present time. It is a succinct record of God's Providence over the Order consecrated to His Name; and the compiler has chosen aptly from a psalm the sentiment which it elicits: "Thou shalt bless the crown of the year of Thy goodness". The revolving years have been blessed and crowned from the date of the Society's birth till its present mature age.

As a synoptical view this work is not the first effort of its kind. Father Schmitt mentions in his preface that a similar Abridgement, *Abriss der Geschichte der Gesellschaft Jesu*, was printed in 1876 at Munster in Westphalia; and he states that our late General, Very Rev. Father Wernz did the compiling of it at that time, for the use of novices, scholastics and fathers of the third probation. I do not know how far I was correct when, years ago at Fiesole, I gathered from Rev. Father Meschler, Assistant of Germany, that he had been filling the office of Instructor, and that under his direction the work had been elaborated by Fathers Wernz and Ehrle. In its folio form and parallel columns, that original Abridgement has been imitated by Father Schmitt; but in amplitude it has been much surpassed.

The object of such a work is to provide, if I may express it so, the history of an atlas; as on the other hand, the chart of the *Atlas Geographicus Societatis Jesu* by Father Carrez supplies the atlas of a history. Both taken together exhibit the fullest idea of what an historical atlas may be conceived to be. The *Synopsis* tells us what was done and when; the charts, where it was done. The world and its fulness has nowhere been void of our labors. Yet the world with its local interests has been a very disjointed thing. And the disparity of so many different nations among themselves tends rather to disintegrate into detached lines of events the history of one great Order, which has labored in all the scenes of action with unity of view and a uniform energy. A book of this kind co-ordinates the salient facts of all countries, as they coincided in time; and the various ele-

* By an oversight this excellent criticism of an excellent book and one to be loved by us all was omitted from this department of the LETTERS.

ments coalesce into a comprehensive view. In parallel columns the units of the Society are seen marshalled shoulder to shoulder as the army has marched on. The steps taken, and the checks suffered in the course of 375 years (1540-1914), are exhibited in 663 columns, which columns, however, are frequently entire folio pages. Oftentimes there are inserted bodily from original sources authentic summaries of the Society's status, or that of Assistencies and Provinces, in the roll of persons or the assets of estabments; so that the physical growth of the organism is checked off sufficiently to show the wherewithal of the campaigns as conducted. For rapid reference, four distinct indices (coll. 664-682) furnish respective keys.

In the first place, a column throughout is dedicated to general history, as contemporaneous with the course of Jesuit work. This affords an appropriate background for the right setting of our affairs. In the second column, Pontifical acts which concerned us show the direction of the Society by the Holy See. Alongside of these two comes the internal government of the Order by General Congregations and the Fathers General. Then four columns tabulate the memorable events which occurred in Italy and France, Spain and Portugal, Germany and Belgium, England and Poland. In the last or eighth column, the great work of the foreign missions carries the eye and the mind through all parts of the world. The field of these outlying missions is about as extensive as the globe; but within the compass of the European Provinces the work of the Society is more intensive.

We do not undertake to sketch the contents of this work; for the year 1914 has been rich in historical retrospects, at least of the century's progress since the Restoration. One popular work, that of Father Rosa's gives a substantial and accurate history of the Order from the beginning; and it is to be hoped that the book has been translated into other languages.* But one notable phenomenon, which appears in Father Schmitt's *Synopsis* we cannot omit to notice.

That outlying world which had been so extensive with its foreign missions, but much lighter in specific gravity than the European centers, seems now to be attracting the center of gravity in Jesuit affairs towards inself, from the old world to the new. Far back in column 177, we have the modest record: "1633, Andrew White becomes missionary in Maryland". That is all; and not much follows for a long while. Now and then Canada or Louisiana sallies forth with events of progress and martyrdom. More than a century and a half later (1805), it is reported that a Province was formed in Maryland. That sounds big; but the thing was very little—only a handful of ex-Jesuits renewing their

* *I Gesuiti dalle Origini ai nostri giorni. Cenni storici.* 8vo., pp. 624. Rome, 1914. Father Henry Rosa is Rector of *Civiltà Cattolica College of Writers.*

vows. On the soil of Federal America, the Jesuits in colonial times had done their best; but Catholicity during nearly a century and a half had with difficulty been able to breathe; and, during thirty years after the American Revolution, matters had not mended much. We pass on 110 years after that event of the Maryland Province being established, to the close of the year 1914, *exeunte anno 1914*. We find on the same soil of Federal North America, 2875 Jesuits, out of a total in the Order of 16,946. We find also that the increase of membership there for the single year, ending 1914, was 97; while the increment in all the rest of the Society was 73, Canada included. If now we take in Canada, we have a total of 3,284 North American Jesuits, with an increase for 1914 of 113; the increment in all the rest of the Society being 57. In short, of the total Jesuit membership one-fifth part has accrued to North America, or some twenty per cent; while of the annual increment ten-fifths, or 200 per cent, has been the share of North America Provinces for the year of our centenary. The war actually raging among nations, the anti-Christian war which has raged a long time against education, the social decay which probably Divine Providence designs to arrest by the present scourge of men let loose against men, account for the shifting of the center of gravity, which in religious interests, no less than in political history, is always moving as surely as the world revolves. One of Schmitt's latest entries reads: "1912, Oct. The students of the Society in U. S. & Canada are 18,068; of whom 4,600 are in universities, 13,468 in colleges".

After the synoptical sketch of the whole history come tabulated records of General Congregations, of the Fathers General and other authorities belonging to the Curia, of Provincials, and of the dates when Provinces and Missions were born. The Institute is briefly sketched; and a specimen of its vitality is added at once in the lists of men who have signalized themselves and its efficiency by preaching, ministries, education, science, sacred and profane. The golden roll of honor rightly closes the work (coll. 635-663), with the Saints, registered according to a varied classification.

This record of *Gesta Dei per Nostros* is a hand-book provided for acquiring in broad views, as in a large map, an intimate acquaintance with our own family. The persons for whose benefit it is especially designed are the same who were contemplated in the first attempt made at Munster, that is to say, novices, scholastics and fathers of the third probation. But for the reading and writing of history it is a valuable work of reference. The names of the persons who have co-operated lend no small prestige to the book. Our late Father General had been an editor of the former work; and, in ordering the present one, he became the supreme director. Herein he was remarkably like his immediate predecessor, the Very Rev. Father Martin, who repeatedly said that, from his earliest years, it had been his ambition

to work at spreading the knowledge of the Society; but added pleasantly that, not having been able to do so much, he was able as General to do more. Father Meschler, eminent as a spiritual writer for his solidity, a poet for his sentiment, and an artist for his style, felt his genius attracted to precisely this work; and I inferred that he was the originator of this synoptical idea. Father Ehrle, who, in his capacity of Prefect of the Vatican Library, became during a score of years the personal acquaintance of Europe's learned men and universities, was also as I understood a contributor. On the labors of these Father Schmitt has brought to bear his indefatigable industry, of which I was a witness during more than ten years in Rome. Day after day he went to cull in the Propaganda archives the vast material concerning the Society and its movements all over the missionary parts of the globe; and the harvest which he gathered there he has left in a great collection of accurate analytical digests. As then for over ten years he trudged in heat and cold, in sunshine and wet, to the comfortless archives of the Propaganda, until health demanded a change, so now he has trudged through printed literature and manuscript sources, as his idea of a vacation tour for the benefit of his health. Whether for our weal or his woe—which God forbid!—he has deserved to be placed where he is, succeeding good Father Haffner in the post of archivist for the Society.

We may commend to our young generations, in their agreeable task of learning to know their own family, the side lesson, no less useful and sanctifying, of acquiring that diligence, accuracy and width of information, which have enabled the compiler to produce this valuable volume.

THOMAS HUGHES, S. J.

Sodality Book. A General Manual for Sodalities of Our Lady aggregated to the Prima Primaria. Compiled and arranged by Father Elder Mullan, S. J. Apostleship of Prayer, 801 W. 181st Street, New York. Price 30 cents postpaid.

The best commendation of this handy little manual is set forth in the Preface. We think this is the best manual so far published. The book is small enough to be put in one's pocket or carried conveniently in a hand bag. The last chapter, "Sodality Works of Charity and Zeal", is especially practical and most commendable. We quote the Preface in full:

It is the aim of this Manual to present in a brief space, materials in sufficient abundance for all the Sodality life of the members. This was the constant practice of the Manuals issued for the first two hundred years of the Sodality's history, and is the practice of the best Manuals today in those countries of Europe where Sodalities flourish most. It may be added that the Italian edition of this book was deemed worthy by His Holiness Pope Pius X, of an autograph letter of recommendation.

The plan of the Manual is to give first, a solid basis of Church Law and history to the whole structure, to build the Ceremonial on this, and finally, to provide the means for active and continual progress in the true Sodalist's supernatural life.

The details of Church Law set forth and the Rules and Indulgences are taken bodily from the *Official Directory*, published at Rome. The history is drawn from the best sources available. The Ceremonial is traditional in the Sodality. The aids to an exemplary Catholic life are collected from fully approved, and in many cases liturgical prayers, and bear on points mentioned in the Rules, which the aids are meant to apply and enforce.

The standard is purposely a high one, but is not higher than that contained in the Rules. May the book do something in the hands of skilful and willing Directors, to keep our Sodalists up to the mark and worthy of the splendid service their Act of Consecration binds them to seek to realise.

The Divinity of Christ. By Father Walter Drum, S. J. Woodstock College Press. Price 5 cents; $3.00 a hundred.

Father Drum's pamphlet, on the "Divinity of Christ", has reached its second edition of five thousand. Both typography and paper are better than in the first edition,—that of the Massachusetts Knights of Columbus. The *Ecclesiastical Review*, May, says: "The publication is of positive apologetic value". Monsignor Thomas is led by the pamphlet to write, for the *Baltimore Catholic Review*, June 16, an editorial on the "Divinity of Christ", in which he says: "It would be advisable for all to obtain a copy of the pamphlet."

Madura Mission Manual. By J. C. Houpert, S. J. St. Joseph's Industrial School Press, Trichinopoly. Price, Re. 1-0-0 per copy.

The book is a neatly got-up and illustrated volume of more than 200 pages. Its object, says the *Catholic Herald of India*, is:—(1) To give the reader a clear, exact and practical *knowledge* of the Mission; (2) To enlist his *sympathies* by showing him the principles on which the Mission is run; (3) To invite his *co-operation* by formulating problems and desiderata prominent at this stage of development. From this, as well as from its title, the publication seems to be intended chiefly for the Madura Mission, and as such it must be an indispensable work, not only to the Missionaries themselves, but to all Catholics in the Diocese. But there is no doubt that Missionaries elsewhere will find in it a remarkably helpful book, full of suggestions which can be applied anywhere, with the modifications required by surroundings and other circumstances. The organization of this old and prosperous Mission is a standing object-lesson. As for the general reader, he need not apprehend dull and technical reading: there is none whatever of the dull kind, and the technical offers compensation and may be suggestive. Then

there is the historical part, the interest of which is certainly not confined to those of the Mission. As the author himself remarks, on a small scale the three centuries of existence of the Jesuit Madura Mission reflect the phases of the history of the Church in India and the world:—A magnificent beginning attended with mass movements and miracles as in the primitive Church,—a period of consolidation and extension,—times of darkness,—halcyon days of renaissance and revival. The latter "is shown in the growing number of Christians and of sacred ministrations, and the spreading net-work of establishments maintained for the welfare of immortal souls of needy, suffering mankind." What is now wanting in order to see "all the departments of the Mission work at full power and in all directions," is that "the Indian Catholic Community begins to stand, so to say, on its own legs, and cultivates self-support and self-propagation under the divine Government set up by Christ,"—a consummation, I beg to add, devoutly to be wished elsewhere than in the Madura Mission. Father Houpert's work is calculated to have the desired effect.—A. N.

The Inward Gospel. Familiar Discourses Originally Addressed To Some Who Follow The Rules of St. Ignatius. By Walter Diver Strappini, S. J. Second and enlarged edition. Longmans, Green and Co., 39 Paternoster Row, London; Fourth Ave. and 30th St., New York; Bombay, Calcutta, Madras. 1917. Price 1.25 net.

In his foreword the author tells us that these discourses are "discursive points for meditation suggesting further thought along these lines." And again, "They are but expressions of some points of the inward teaching of our Lord." Hence the title "The Inward Gospel". As Father Strappini well says, these discourses, though originally addressed to some who follow the rules of St. Ignatius, may furnish matter for reflection to any Christian. Take, for example, the first discourse on "Well Disciplined Charity", founded on the eighth rule of the Summary. We have never read anywhere a better or clearer explanation of this great virtue. In an interesting way and in crisp English the author sets forth the meaning of charity, its standards, its motive, why and how it is a "New Virtue", as preached and commanded by our Lord. The last part of the discourse on the means to acquire charity is fine and exceedingly practical.

What has been said of this first discourse may be said as emphatically of all the others. There is a world of strength and comfort in the chapters, "The Gift of Sickness" and "The Hand of God". All the discourses are most suggestive and full of meat. We commend this little work to all, religious and lay people. The book is neatly gotten up. It is pleasant to the eye and the reader will find it delicious to the heart.

OBITUARY

Father John J. Sherry

On January 8, 1917, at 9.45 P. M., the Rev. John J. Sherry, S. J., departed this life at the Touro Infirmary, New Orleans, La., where some two weeks previous to that date he had undergone a surgical operation for malignant stomach trouble. As Father Sherry passed his whole regency in the College of the Immaculate Conception, it is but right that we should find space for a brief account of his life and labors in the *Calendar*.

John J. Sherry was the only child of his parents and was born in Dublin, Ireland, on April 17, 1870. In his youth he attended the National Schools, and later followed a classical course at Belvedere College in his native city. At the age of seventeen he was received into the Society of Jesus for the Irish Province of the Order, but as his health was not robust it was deemed advisable, that he should be transferred to the warmer climate of the Southern United States. Accordingly, towards the end of his novitiate, which he had made in Tronchiennes, Belgium, he arrived in Macon, Ga., where the novitiate of the Southern Jesuit Province is situated. He took his first vows as a Jesuit in October, 1899, and after spending one year reviewing his classics at Macon, he entered upon his three years course of philosophy at Spring Hill College, but was destined to complete the last two years in the new scholasticate at Grand Coteau College, La. From September, 1893 to June, 1898, he was stationed at Immaculate Conception College, New Orleans, in the capacity of scholastic master. He passed a most successful five years of regency in the college, winning the respect and esteem of both his superiors and pupils. In the fall of 1898 he began his four years course in theology at Woodstock College, Md., where he was ordained at the end of the third year, June 27, 1901. After one year more at Woodstock he returned to Louisiana, and aided greatly as a pioneer in the founding of St. John's College, Shreveport, La. The session 1905-06 found him a tertian at Florissant, Mo. In July, 1906, he again came South and was made superior of the college and church at Shreveport. The following year he was promoted to the rectorship of the college and church at Augusta, Ga., where he remained until August, 1913. In that month he came to Loyola University, and took up the office of minister of the house and professor of mathematics in the university. He became vice-president of Loyola University in July, 1915, and continued in that office until his early and lamented death on January 8, 1917.

In figure Father Sherry was tall and slim and of very delicate constitution; in character he was of a very cheery, happy disposition; his powers of intellect were keen, his wit was sparkling and his power of repartee was exhaustless. He was eminently qualified as a teacher, and it would be hard to say in which branch he most excelled, whether we take him in the classics, mathematics or sciences. The quality, however, that stood out in bold relief was his talent for organization and discipline, and it was in this particular line that he can be said to have performed his greatest work. He neither was, nor pretended to be, an orator, but could keep his audience interested during a discourse. The last eighteen months of Father Sherry's life were passed in almost constant pain, yet he attended to his numerous daily tasks as if he were in possession of robust health. His heroic spirit of patience and resignation attracted the attention of physicians and nurses at the hospital, and was a source of edification to all who saw him. When the end came it found him ready and willing to pass from this life of exile to the enjoyment of eternal rest in Heaven. R. I. P. —*J. O'B., S. J., Official Monthly Calendar, New Orleans, La.*

Mr. Felix F. Cummings

Persevering fidelity to duties self-imposed, and heroic self-effacement form the keynote of the life of this young Jesuit scholastic.

He failed to reach the ultimate and much-coveted goal of priesthood, but in his own humbler sphere of activity he left traces ineffaceable. His was a truly religious and apostolic spirit. His work in the classroom, while necessarily circumscribed, gave splendid promise of future usefulness. Though strict and exacting, he yet acquired a lasting influence over those entrusted to his care.

The sufferings and consequent trials of his last years did indeed impart a tinge of aloofness and reserve to his spirits, naturally buoyant, but never for a moment did they stay that flow of charitable devotion which was his.

When, in the fall of 1915, he left New Orleans, where he was born in 1884, for Montreal, Canada, to prepare for his ordination to the priesthood, the dread malady, which was so soon to carry him off, had already marked him with its fatal seal.

Unable to withstand the rigors of the Canadian climate, he next was sent to St. Louis University, St. Louis, Mo.

There his condition grew rapidly worse, and the sunny skies of his own native city were recommended. It was too late, however. In St. John's Hospital, St. Louis, Mr. Cummings piously passed away on January 9, 1917, fortified with all the rites of Holy Mother Church. His body was

removed to Spring Hill College, Mobile, Ala., where it now rests in the little graveyard beneath the murmuring pines.

No better monument could be erected to his memory than the words he loved to repeat: "How I wish to do something before I meet my God!" This life-long ambition he has achieved in the fruits of piety and knowledge spread broadcast, and in the example of a patience and self-abnegation, truly Christlike. R. I. P.—*Official Monthly Calendar, New Orleans, La.*

Father George A. Pettit

It would be difficult to find any one in whom the character of unworldliness was so marked as in the late rector of the novitiate, Father George A. Pettit. Nobody seemed to know if he had any relatives living or dead. He never spoke of them; never even referred to them. Though extremely amiable and very much admired and beloved by everyone in the Society who ever had anything to do with him, he made almost no outside acquaintances. Even during his brief rectorship of Fordham, he could always be found at home absorbed in his work, and while not repelling anyone, he contrived to come in contact only with those who could further the great interests intrusted to him. This singleness of purpose was more marked when he was assigned to the responsible task of training the novices of the Province. Frail and delicate though he was, he scarcely ever went out for air or relaxation in the beautiful grounds of St. Andrew's. The community was large enough to tax the strength and energy of two or three men, but he asked for no aid; and hour after hour and day after day he sat in his room to receive the confidences of his novices and to direct them in the new life on which they had entered. Even when old and dearly beloved friends came to visit him, he received them warmly and affectionately, but in some way or other and without hurting them he managed to flutter away to his work like a bird to the nest.

There was a certain air of timidity about him which was increased by the smallness of his stature and his lack of physical strength; but he was absolutely impervious to fear. His first address to the alumni of Fordham amazed everyone by the vigor and directness, and it may be added, by the correctness which characterized his utterance on that occasion. The situation was new for him but he was equal to it.

He was a convert to the Faith, but no one would have suspected it had it not been for the occasional outbursts of indignation against the religious error which had robbed him of so many years of Catholic life. He was a Galway Irishman, from Dunmore, and was of the Pettits or Pettys

of that town who were known as "Strong Protestants." His call to the Faith was the result of a surprise. He had endeavored to show one of his Catholic country women in New York the error of her ways, but her answer was so overwhelming and convincing that after a sleepless night, he presented himself to the saintly old Father Mignard in Sixteenth Street and was baptized on the feast of the Patronage of St. Joseph, 1878.

He had received only a public school education thus far, but he set himself to the study of Latin in the evening classes of St. Francis Xavier's, besides availing himself of private instruction; and on July 30, 1880, he entered the novitiate at West Park. At the end of his two years of spiritual training he began another two years of study of the classics in Frederick, Maryland; the usual three years of philosophy at Woodstock followed, and then from 1887 to 1892 he filled out his five year term of regency as a profersor at Gonzaga in Washington and Fordham, New York.

Returning to Woodstock for theology in 1892, he was ordained by Cardinal Satolli on June 26, 1895. After a fourth year of theology he again resumed work at Gonzaga and Fordham. For a year he was assistant to the master of novices in Frederick, and on May 22, 1901, was made rector of Fordham College. On April 5, 1904, he was appointed master of novices and rector of St. Andrew-on-Hudson, where he remained for thirteen years of absolutely uninterrupted and almost superhuman work up to the moment his beautiful and calmly heroic and sincere soul presented itself before the throne of God. The personal love with which the quiet, little, unassuming man of God inspired everyone of the vast throng of novices whom he directed, as well as the officials under him, is little less than astounding. He had caught cold at the funeral of Father Miller, the instructor of tertians and in a week after he was dead. He died on February 27, 1917, at the age of 59.

The diary of the house is full of affectionate details, noting each phase of the fever that was to end fatally in spite of the prayers and tears with which heaven was being stormed by the grief-stricken household. Thus when the last moment came the precious book tells us: "Tuesday, Feb. 27—The doctor here twice to-day and was very hopeful. Father Rector seemed to answer every 'Hail Mary'. At the '*Salve Regina*' he raised his eyes for a moment turned his head and died without a struggle. It was then 9.20 P. M. The juniors should have been in their ascetory preparing their meditation, but they had gathered in the corridor near the library. The novices should have been on their way to bed, after the last visit, but they too had gathered outside the ascetory. Something seemed to tell them the end was near. As Father Minister went out to ring the '*De Profundis*' all knelt where they were, then all came down the

corridor to Father Rector's room, the juniors on one side of the door the novices on the other. They remained there a few moments in silence, and then went back to their duties. It was late before some of them had the heart to go to bed."

"Thursday, March 1—Many scholastics, former novices of Father Pettit's came here for a short time to bid farewell. There is a sadness over all the house."

It will be long before the unpretentious, undemonstrative, unobtrusive, but deeply beloved Father George A. Pettit will be forgotten in the Maryland-New York Province.

Father John O'Hara

On Tuesday, July 31, the sad news was brought to us that Father John O'Hara, S. J., well-known in our parish and loved by all who knew him, had died suddenly at the residence of Holy Trinity Church, Washington, D. C. The message caused a great shock to his many friends, for, although for several years his health had not been good and had recently been still further impaired by a serious operation, no one had anticipated so sudden an end of a useful and valuable life.

Father O'Hara was born in Buffalo, New York, on September 20, 1858. After his classical studies, made at Canisius College in his native city, and at St. Mary's College, Montreal, he entered the Jesuit novitiate at West Park, New York, on September 7, 1882. The two years of novitiate, spent in this hallowed spot, were followed by a year spent in reviewing the classics at Frederick, Md. After his philosophical course, which he completed at Woodstock, Md., he was sent to St. Francis Xavier's, New York City, where he taught for four years in both high school and college. A year at St. John's College, Fordham University, completed his five years' course of teaching, and in the summer of 1893 he returned to Woodstock for his theological studies. Here he was ordained in June, 1896. At the close of his fourth year of theology, in May, 1897, he bade farewell to Woodstock and returned to the life of teaching. From then until 1915, with the exception of the year of his tertianship, 1899-1900, spent at Florissant, Mo., and the year 1905-1906, spent at Woodstock as minister, he was engaged in educational work, as professor or as prefect of studies, in several of the colleges of our Province.

In 1908 Father O'Hara came back to St. Joseph's College, Philadelphia, where on a former occasion he had acted as prefect of studies, and took up the duties of professor of Senior class. For seven years he held this important post,

completing for his pupils by his instructions in mental philosophy and ethics the eight years' course of training given in the college. And all who came under his guidance during these years, bear willing testimony to the soundness and the depth of his learning and to his ability to impart his knowledge to others. During his stay in Philadelphia he was for some time spiritual director of the Alumni Sodality. This was a work that appealed strongly to him, and he devoted much time and energy to making the sodality a source of spiritual and intellectual benefit to the members. Under his inspiration they undertook many good works, not the least of which was the share they performed in the estabtablishment and the advancement of the evening courses in St. Joseph's College.

In 1915 Father O'Hara finally gave up the labors of the classroom, and during the remaining two years of his life he was engaged in parish work at St. Aloysius' Church, Washington, D. C. This summer he was transferred to Holy Trinity Church, in the same city. He had been but three days in his new home, when God's summons came. On the afternoon of July 31, one of the other Fathers of the community, passing Father O'Hara's room, heard moans, and upon entering the room, found him lying unconscious. He administered the last rites of the Church and about twenty minutes later the good Father passed to his eternal reward. On Friday, August 3, he was laid to rest in the little cemetery at Georgetown.

Father O'Hara has passed away, but the fruit of his labors remains. He was an efficient teacher, a clear and forceful speaker, a prudent and enlightened confessor. By all who came under his direction he will be long remembered; in their lives his work will endure and his memory will be in benediction. R. I. P.

VARIA

War Notes About Ours

Our Dead in the War.—The number of Ours who have sacrificed their lives in the war is considerable, but by far the heaviest loss has fallen upon the French Provinces. Out of 600 French Jesuits in the army, 122 have been killed. The Belgians have lost 5, the Irish 3, the English 1, the Italians 5, and the Germans 18 members. R. I. P.

Belgium. Our houses and colleges in Belgium up to August, 1916, were going on fairly well. Only one had to be closed for lack of provisions. This was the Apostolic School at Turnhout. In 1916 there were thirty-nine candidates for admission into the Society. The augment for the year 1916-1917 was thirty-five.

A Touching Incident.—A coadjutor Brother of the German Province was on duty as a soldier near Tournai. One day he saw clerical young men walking in a garden near by. As he watched them he noticed that they all stopped talking at once when a signal was given, and betook themselves elsewhere. Struck by this ready obedience the Brother asked the young men whether they were not Jesuits. They told him they were. He then made himself known. The Father Rector received him into the house, and for nine weeks, as if there were no war, the Brother enjoyed every kindness. This good Brother was afterwards killed on the battle-field, while giving aid to a wounded comrade.

Vows on the Battle-field.—Brother Oscar Erkens, Belgian scholastic-novice and stretcher-bearer, was seriously wounded in the head, while bringing in a wounded corporal from a very advanced place. Two other Belgian scholastics brought him in. When they came to the place where the ambulance automobile was to take him up, they thought of getting him to pronounce his vows of religion, according to the privilege recently granted by the Holy Father. Upon being asked, "Brother, have you thought of your vows?" he answered: "Yes, I began, but can't finish." "Very well," was the answer, "here we are, two witnesses, I will recite the formula and you say it after me." The scholastics knelt down. Mr. Burton recited the formula slowly, and Brother Erkens followed with his lips . . . "*Ut hoc holocaustum in odorem suavitatis admittere digneris.*" God deigned to accept it and fulfilled it, Brother Erkens was a companion of Jesus for all eternity. Some hours later he went to heaven in the virginity of his vows, in the holiness

and completeness of his double holocaust (*Spem Habentes*, pp. 3, 4). Brother Oscar Erkens died on February 3, 1917, at the age of 22.

CANADA. *Old Boys in the War.*—Serving, 150; killed, 14; missing, 1; honors (list not complete), 4.

ENGLAND. *Heroic Chaplains. By an Irish officer at the Front.**—Of all the actors in the great tragedy of the war none stand out more heroically than the chaplains, none fill a greater place in what has come to be called the theatre of war. No wonder so many of them have received decorations, and no wonder the men highly value the presence and the consolation and the encouragement of the "Padre," as the officers call the minister of religion. To the Catholic soldiers, however, the priest remains "Father," and it is good to see them smile as he approaches and to hear the sound ring of the old faith in their voices as they reply to his salutation and address him always as "Father." Mass has been said in the very trenches; and the writer has attended mass in many a ruined church and many a shell-wrecked shelter. And ever and always the men are the same, devoted and earnest, and the more wretched their surroundings the more eager they are.

Nothing is more noticeable than the way the Catholic soldier holds on to his beads. In the change and chance and turmoil of active service many things get lost, but the Rosary beads seem to be always treasured, and every soldier at mass seems to have them. Prayer books are often missing, but the Rosary, as a rule, never is. The writer has seen men who were killed in the line. Their little personal belongings are carefully collected by comrades and safely kept to be sent home, but the Rosary when found in the pocket is often, usually indeed, reverently placed round the dead man's neck before he is wrapped in his blanket for burial. "I put his beads around his neck, Sir," is the report often given by the stretcher-bearer to the chaplain or other officer, as a man is given to the grave. How many Catholic soldiers lie in their lonely graves to-day in the war zone with their beads about their necks! How very, very many! And so, indeed, one feels sure would they wish to be buried.

In all the horrid welter of war, beyond all doubt the steady and simple faith of the Catholic soldier supplies at least one bright spot that shines and cheers amidst the ruin and devastation all about. And of all the symbols of his faith the soldier's Rosary is foremost. The fortitude the men seem to draw from their faith is great and marked. The man who has been with his chaplain and who has prepared himself by the Sacraments is ready for any fate, and shows it in his very demeanor. Often the writer has heard

* These notes are taken from the *Letters and Notices* for April and July.

officers declare their pleasure at the devotion of the men to their religion, and frequently these officers have been of other religions themselves. A high General Officer once declared that good chaplains are as necessary as good Commanding Officers. The good chaplains are undoubtedly at the front to-day, and they are the first to bear testimony to the goodness of the men.

Both Catholic priests and Catholic soldiers are playing a brave part in the war to-day, and their record, when it comes to be set down, will be one of which the Catholic world may be most justly proud.

Roehampton. The Soldier Cripples.—Roehampton House is a large palatial building standing in Roehampton Lane nearly opposite the Sacred Heart Convent. It formerly belonged to Lord Melville, who, some eight years ago, sold it to Mr. Grenfell, of polo-pony fame. By the latter it was considerably enlarged at enormous expense, and scarcely were the additions and alterations completed, when he found himself compelled to part with it. Its present owner is Mr. Kenneth Wilson, who has generously lent it to serve as a Convalescent Auxiliary Hospital for soldiers and sailors who have lost their limbs in the war. It is a beautiful mansion with spacious peaceful grounds, Dutch gardens, and varied attractions, making it an ideal home for its present occupants, who are here fitted with artificial limbs to replace those they have lost, the stay of each man in the hospital averaging about three or four weeks. Out of several hundred mutilated men, there are generally between 40 and 50 Catholics, whose spiritual needs are provided for by Fathers of the Society of Jesus from Manresa House, viz., by Father Wilmot till his departure for South Africa (September 6, 1916), and now by Father Manning. Four of the novices go every day to wash plates and dishes after dinner and supper, and make themselves useful in other ways. There is mass and instruction for the Catholics in the chapel of the Sacred Heart Convent on Sundays at 8 A. M., where also confessions are heard on Sunday mornings, confessions in the camp being heard on Saturday mornings. Usually ten or twelve approach the Sacraments every week. When mass is over, breakfast is provided by the nuns in a large room of the convent, after which the men indulge in football in the convent grounds, one-legged cripples taking part with the help of their crutch.

In June, 1915, the hospital was opened, and how urgent the need has been is very evident from the fact that up to May 25, 1916, over 2,000 cases had been treated and discharged, fitted with artificial appliances. Over 2,000 men of our fighting forces—from the Mother-country and the Over-seas Dominions—who had entered the hospital, regarding themselves useless cripples and mentally placing themselves "on the shelf" for life, have, after a brief period,

varying between four and six weeks, passed out recreated. Men who have had both legs amputated and never expected to walk again have walked out with the aid of a stick alone!

Yesterday dozens of maimed soldiers were making application for their reception into the hospital. In April, 1916, the waiting list numbered nearly 2,000, and notifications are pouring in at the rate of over 300 a month. The 550 beds are always occupied.

Some Extracts from our Army Chaplains' Letters.—

1. *Soldiers' esteem of their Chaplain.* May 17, 1917. An incident lately came under my notice which you will be glad to hear of. It refers to Father F. Woodlock's leaving Etretat. When Father Rawlinson arrived to take him off, he was attacked by the heads of each unit in the place, begging him to alter his decision and let Father Woodlock stay: but this was impossible, as arrangements had been made.—All kinds of feastings were arranged to do honor to Father Woodlock, and, when the actual time of departure came, things reached a climax. The other (non-Roman Catholic) chaplains and some of the officers seized Father Woodlock, and insisted on carrying him on their shoulders down the road to the place where the car was waiting. The other officers formed up in ranks behind, and after them came the wounded who were able to walk. The procession was led by the hospital band. When the car moved off, the band struck up "Auld Lang Syne." Father Dowling, who gave me an account of it all, said it was quite a moving spectacle. Even the non-Catholic soldiers speak of their admiration of Father Woodlock, and great regret at his loss.

2. *Deserves every medal.* May 17.—The other day I met a Captain Fitzpatrick, who had been with Father Fitzmaurice and was loud in his praise. He asked me if I knew him, and said he was the best Padre in France, adding: "He deserves every medal the army has to give."

3. *The German wounded.* April 16, 1917.—Speaking of his work in a hospital where there are many German wounded prisoners, Father X. says: "As I know no German, I adopt the simple method of asking where the dangerously wounded are: then I say 'Katholische?' and if they answer 'Ja, Katholische,' I say, pointing to myself, 'Priester,' or 'Pfarrer Katholische,' and the rest is simple. They seem deeply grateful for the ministration of a Catholic priest, and receive the Sacraments with great piety.—Nearly half the German wounded here (and there are over 1,000) are Catholics, Bavarians mostly. The Bavarian regiments are well supplied with Catholic military chaplains, and most of them have been to confession and communion a few days before they were captured. There are some very ghastly wounds among them, both legs off, crushed in dug-

outs, hand grenade wounds in chest and stomach, etc. The worst cases are sifted out of the marquees and put into wooden wards. I must say I have found the Bavarian Roman Catholic officers, so far, very nice fellows.—In answer to my question, 'Katholische?', the non-Catholics answer either in the negative, or they say, 'Protestant' or 'Evangelische.' If they say the former, they are handed over to the Church of England chaplains; if the latter, then Presbyterian chaplains claim them. A Bavarian officer explained to me that this was no criterion whatever. 'Evangelische' is the official term for the State Religion in Germany, whether High or Low Church, and 'Protestant' is only an old-fashioned term to distinguish from Catholics. Most of the men say 'Evangelische,' so the Presbyterian padres bag nearly the whole lot."

4. *Hospital Work.* May 4.—Father B. observes that "there was a meeting of Roman Catholic chaplains yesterday in a certain town of note. Father Rawlinson addressed the meeting, and among other things spoke of the great debt of gratitude due to the English Provincial for his generosity in supplying chaplains. He reckons there is still a shortage of 76.—I have just had another week's work at an advanced Dressing Station. The number of wounded Catholics passing through was small, but there is any amount of work both religious and otherwise for one to do. I asked a young officer (Church of England), who was badly wounded in the stomach, whether he would like to kiss my crucifix, and he kissed it most devoutly. I taught him a little ejaculatory prayer as well. From what I have seen I conclude that unless we do something for a man [he refers to non-Catholics] on the religious side, no one else will. Other chaplains (non-Catholic) work hard with the wounded, but they don't speak to them of religion, as far as I can see.—I can't complain of lack of variety or want of change, as in five weeks I have slept in seven different places."

Army Chaplains.—So far the English Province has given seventy-two chaplains.

St. Beuno's.—By the end of March all the fourth year theologians had left St. Beuno's either to become army chaplains, or to take the place of others in the colleges.

Students of Our Colleges in the War.—Stonyhurst: 787 Old Boys in the army and navy. Killed, 81; died, 8; missing, 10; wounded, 113; prisoners of war, 18; honors, 66; mentioned in dispatches, 82. *The Mount:* Killed. 35; wounded, 48; 27 have received honors. *Beaumont:* Serving, 509; killed, 80; wounded, prisoners and missing, 81; honors and mentioned in dispatches, 135. *Wimbledon:* Killed, 85; wounded, 90; prisoners, 15; honors, 30; mentioned in dispatches, 60. *St. Francis Xavier's, Liverpool:* Honors, 24; mentioned in dispatches, 9.

FRANCE. *Ore Place, Hastings.*—Practically all the French Jesuits here of military age have been drafted for the front.

From Military Chaplain Father L. Lenoir.—We are in the advance guard that is to march against the Greeks. The life is rather easy. We are waiting in the Balkans. In consequence religious ceremonies are held without much difficulty. I live and officiate in a Greek Schismatic Church, it being impossible to have daily Benediction of the Blessed Sacrament and mass on Sunday at our other location. At first the Greek schismatic reserved for himself the privilege of holding his service at an hour that did not inconvenience us; but when he assisted at our mass with music, he declared the Catholic religion superior to his own and discontinued his own services. I have no remorse, because the Greek population is almost nil, the city is almost entirely Mahometan.

To my great sorrow, they are going to withdraw all the young men less than twenty years of age for service in the Orient. Many of ours wept on leaving the regiment. At the moment of leaving very many came to me to ask for the last time the Holy Viaticum and of their own accord, they have sworn in the presence of the Sacred Host, to remain always faithful to our Divine Lord. Six months ago, even, certain ones among them were Apaches, yet, for the last few weeks during which I was able to see them quite frequently, they were making the particular examen, one upon bad words, another on charity, another on the apostolate, another on the presence of God (which they have almost continually), another still on intimacy with our Lord. Flowers blooming on the dunghill and which grace has caused to expand in a very unfavorable atmosphere. As one of them recently said: "Pour que le Bon Dieu soit venu me chercher là où j'étais, vrai, faut qu'il soit pas fier."

Army Duties Ours are Performing.—Besides the ordinary duties of infantryman, artillerist, chaplain, stretcher-bearer and infirmarian in the French army, Ours are charged with many different and various occupations connected with the war. Father Maujay is director of Chinese laborers in the Cherbourg arsenal; Mr. Barbara is "maráchal du logis", and breaks in new horses for the cavalry; Mr. Jany is a radio operator; Mr. Pierrefeu is an aviator; Mr. de la Vaissière has charge of an underground hospital near the front; Mr. Deflassieux is a bicycle dispatch-bearer; Mr. Prud'homme is clerk in an army slaughter house, and Mr. de Plas works in a sugar factory; Mr. Villard is conductor of a convoy train; Mr. Sévenier, interpreter in a prisoners' camp; four scholastics are at the officers' training school of St. Cyr; Father de Germigny is secretary to the commission of ammunition testers; Mr. Chaissaing is an inspector of machine guns and Mr. Dides is assistant in an oinological laboratory, testing wines for the army.

Father Bouvier.—The London correspondent of the Catholic Press Association, makes this reference to the eminent French Jesuit priest and scholar:

"So many chaplains and priest-soldiers fall daily in the war, that most are unrecorded as far as the general public goes. A word is due, however, to one of these heroes, who has just been killed on the Verdun front. Father Bouvier, S. J., aged forty-four, was amongst the last classes called up. He was first attached as an 'infirmier' to a hospital, but was sent to the firing line as volunteer brancardier with a regiment of infantry. The men all loved him, but no one knew that he was a great savant as well as a priest, occupying a chair of importance and known throughout Europe and the world. It was this priest, who, in addition to his attainments as theologian, philosopher and historian, initiated the famous 'Week of Religious Ethnology,' which many may remember, was held at Louvain just before the war, and was attended by savants of the Catholic world.

On the eve of the last attack on Verdun, Father Bouvier penned a touching farewell to his comrades, which was found after his death, and which showed premonition of the end. When the wounded began to fall thickly, he hastened to their spiritual and temporal assistance, but was himself struck down by a shell. Extending his arms in the form of a cross he recited feebly the liturgical prayer, but at the appeal of a comrade raised one arm painfully to give the absolution, and in doing so, expired. Priest and penitent passed away together.

It is related of him that he could hear confessions in seven languages, and was of service at one time and another to English, Belgian, Russian and Portuguese troops in addition to his own, while he shrived more than one dying German soldier brought into the ambulance."

GERMANY. *Retreats for Soldiers.*—Since the outbreak of the war, retreats have been almost constantly given to the soldiers about to take their place at the front.

IRELAND. *Father Austin Hartigan.* Father Austin Hartigan, S. J., chaplain to the Connaught Rangers in Mesopotamia, died in No. 1 British General Hospital, Amara, and as a mark of respect was buried in Amara Cemetery, next the great doctor, Sir Victor Horsley. About two years ago the ordination of Father Hartigan took place in Ireland, where he remained engaged in the various works of the Society. Last year he gave the retreat at Carlow College to the priests of the diocese, and was much liked. It was a great consolation to his widowed mother to have him near her, especially when her four other sons gave up good positions to take commissions in the army and navy. It was therefore, a great grief to her to hear that he also, had volunteered for the front. After spending some time in

a camp in England, where he had the joy of effecting many conversions, he was appointed as chaplain of the hospital ship *Dongola*, bound for Egyptian and other European ports. Afterwards it was ordered to Basrah, at the head of the Persian Gulf. On arriving there Father Hartigan heard that the chaplain of the Connaught Rangers at Amara had resigned because of illness, and that the soldiers were left without spiritual help in the midst of cruel privations. He offered to fill the vacant place, and was accepted. His letter describing his journey up the Tigris was the last of the series of cheerful, interesting ones which he wrote home. The next came after a long silence, and described a terrible march across the desert in 112 degrees of heat. Many of the poor Connaughts, exhausted by hunger, thirst and fatigue, succumbed, and lay dying on the burning sands. However, their faithful chaplain did not abandon them. He remained behind to administer to them the consolations of our holy religion long after the marching columns had disappeared. Then he lost his way in the desert, and after wandering about for a few days, was brought to the Amara Hospital ill with jaundice, and quite worn out. He recovered, and refused the offer of the authorities to send him for a rest to India. He wrote to his mother that he was well enough to say mass, and that he hoped soon to return to his regiment. The day after she received this letter she had a telegram from the War Office informing her that he had died of jaundice in Mesopotamia. His death seems really to have been caused by extreme exhaustion resulting from the dreadful sufferings he had so willingly and generously endured for the love of God, in order to save souls. Father Hartigan expired at dawn on July 16, 1916, feast of Our Lady of Mount Carmel, to whose shrine at Carmel he had made many pilgrimages during the time he studied at Bayreuth University."

Death of Father William Doyle, Chaplain.—The Rev. William Joseph Gabriel Doyle, S. J. (Irish Province), chaplain to the Royal Dublin Fusiliers, who fell on August 17, under circumstances of conspicuous gallantry, whilst ministering to the Irish troops advancing to the northeast of Ypres, was the youngest son of Mr. Hugh Doyle, of Melrose, Dalkey County, Dublin, (for many years Registrar of the Dublin Bankruptcy Court), and brother of Father C. Doyle, S. J., Limerick, and of County Court Judge R. F. Doyle, Recorder of Galway. Father Doyle, who was in his forty-fourth year, received his early education at Ratcliffe College, Leicester, and joined the Society of Jesus in 1891. He also studied in Belgium for some years. Ordained at Milltown Park, he was professor at Clongowes for over eight years, subsequently working at Limerick and Dublin. He was a frequent contributor to the *Irish Messenger*, translated the life of the French Jesuit, Father Ginghac, and wrote a number of other booklets which showed considerable research

and ability. In February, 1916, he became a chaplain to the forces. When the Irish troops advanced at Ginchy, Father Doyle was in the thick of the fighting, ministering to the wounded, and for conspicuous bravery on the field on that occasion was awarded the Military Cross. His father has received many expressions of sympathy. A brother chaplain, writing on August 15, two days before he fell, said: "Father Doyle is a marvel. They may talk of heroes and saints; they are hardly in it. He sticks it to the end—the shells, the gas, and the attack. The first greeting to me of an adjutant of another battalion, who had only known Father Doyle by sight, was: 'Father Doyle deserves the Victoria Cross more than any man who ever wore it. We cannot get him away from where the men are. If he is not with his own, he is in with us. The men could not stick half of it if it were not for him. If we give him an orderly, he sends the man back. He doesn't wear a tin hat; he is always so cheery.' Another officer said, 'Father Doyle never rests, night and day. He finds a dead or dying man, does all he can, comes back smiling, makes a little cross, goes out and buries him. It would be the proudest moment of my life if I could only call him Victoria Cross." A young soldier from Father Doyle's own regiment stated that he was beloved by his men, and was more than a priest to them. He did everything for them, body and soul. On one occasion, when all the officers were shot, and there was no one to take charge, Father Doyle took command, and brought the men back to safety.—*London Tablet.*

Father Doyle was a most faithful correspondent of the WOODSTOCK LETTERS. Even the strenuous and dangerous life of the battlefield did not interfere with this. In a future issue, after the war is over, we hope to publish some of this correspondence.

Old Boys in the War.—Clongowes: Serving, 455; killed, 28; wounded, prisoners and missing, 56; honors and mentioned in dispatches, 49.

Chaplains Serving in the War.—The Irish Province has given twenty-four chaplains.

THE UNITED STATES.—We earnestly ask all our colleges and parishes to send us the following information for future reference:

1. The number serving in the army and navy. 2. The killed. 3. Wounded. 4. Prisoners or missing. 5. Honors and mentioned in dispatches.

It would be a great help to the Editor were all Ours to send him their college journals and their church bulletins. Address: REV. EDITOR, THE WOODSTOCK LETTERS, WOODSTOCK, MARYLAND.

PHILADELPHIA. *St. Joseph's College and the Gesu Parish.*—We hope all are doing what has been done by the Rev.

Father Rector of the college. We take the following from the Bulletin for August:

"*Our Roll of Honor.*—At the request of our Most Reverend Archbishop, the various parishes have prepared, for display in the churches, rolls of honor, containing the names of their parishioners, who have enlisted in army and navy, to serve their country in the present crisis. The Gesù Parish is second in loyalty to none, as is proved by the long list, which, with the aid of our parishioners, we have been able to compile. In the persuasion that this record of devotion and patriotism should be preserved in permanent form, we present it herewith to the readers of the *Bulletin*. We feel, however, that, in spite of all our efforts, we have not secured the names of all our young men, who have answered their country's call. Accordingly, we ask all our parishioners who know of any of our young men, who are entitled to a place on this roll of honor, to send us their names and addresses, together with the branch of the service, for which they have volunteered."

The list contains 119 names; of these 18 are officers, first and second lieutenants, and one a petty officer in the navy.

Other Varia

Alaska. *Consecration of Bishop Crimont.*—On July 25, 1917, the Right Reverend Joseph R. Crimont, S. J., D.D., newly appointed Vicar Apostolic of Alaska, was consecrated titular bishop of Ammedera, in St. James Cathedral, Seattle, Washington. The consecrating prelates were the Most Rev. Alexander Christie, Archbishop of Oregon City; Right Rev. Edward J. O'Dea, Bishop of Seattle, and Right Rev. Augustin F. Schinner, Bishop of Spokane. The sermon was preached by the Most Rev. Timothy Casey, Archbishop of Vancouver, B. C.

Fully 3,000 persons thronged the large edifice to witness the consecration, the first of its kind ever held in Seattle, while the spacious sanctuary was filled with the bishops of all the neighboring dioceses of the United States and Canada and the visiting clergy, both secular and regular.

Following the ceremonies of consecration, a banquet was tendered Bishop Crimont in the Knights of Columbus Hall, during which, speeches, ringing with praise of Bishop Crimont as a citizen, an educator and a priest, were made by Most Rev. Alexander Christie, Archbishop of Oregon City, Right Rev. Mathias Lenihan, Bishop of Great Falls, Mont., Right Rev. Joseph S. Glass, Bishop of Salt Lake City, Utah,

Right Rev. Edward J. O'Dea, Bishop of Seattle, Right Rev. Augustin Schinner, Bishop of Spokane, Right Rev. Alexander MacDonald, Bishop of Victoria, B. C., the Hon. Dudley C. Wooten and the Hon. J. L. McPherson of Seattle.

The following tribute to Bishop Crimont, taken from the *Catholic Northwest Progress*, tells eloquently of the esteem in which Bishop Crimont is held by the people of the Northwest:

"To obtain a story of the life and works of Bishop Crimont you must go into the Land of the Midnight Sun, where he has labored, and there you will find it engraved in deep and indelible characters across the rugged land and rugged souls which he has labored to reclaim to Almighty God. The story is there, and it is pure gold, but you must dig it from the frozen ribs of the Northland as the miner does the precious metal—you cannot get it from his lips.

It was in 1858, in Picardy, France, that Bishop Crimont was born. His life work was planned early. At 12 he entered the Jesuit college. In 1875 he entered the Society of Jesus at St. Acheul, where he studied for seven years. In 1886 he came to Woodstock, Md., and two years later was ordained a priest by Cardinal Gibbons. Several years were then spent as a missionary among the Crow Indians, and in 1894 he was sent to Alaska. In 1901 he was called to the presidency of Gonzaga College at Spokane, which made great strides under his scholarly direction. In 1904 he was called back to Alaska to succeed Father J. B. Rene as Prefect Apostolic.

Holy Cross Mission, on the Lower Yukon, about 400 miles from St. Michael, was where Bishop Crimont began his first labors in Alaska. Nearly a quarter of a century has elapsed and his labors have borne rich fruit.

Seward's dream—fantastic as the Northern Lights in 67—has been realized. Alaska has made wonderful progress in civilizing her great territory and the Cross has ever been in the van. The Vicariate Apostolic of Alaska comprises a territory equal in size to that of all the states east of the Mississippi River. Its broad expanse is dotted here and there with permanent churches and mission stations, administered to by twenty-two priests of the Society of Jesus. There are, moreover, ten lay brothers of the Society, and fifty-seven Sisters of Charity of Providence, of St. Ann, St. Joseph of Peace and the Ursuline Nuns, who conduct six hospitals, four boarding schools, five day schools and an orphanage. The number of children cared for in these institutions totals 428. During Bishop Crimont's administration as Prefect Apostolic there have been built modern hospitals at Fairbanks and Seward, an up-to-date parochial school at Juneau, beautiful edifices of worship at Valdez, Cordova, Seward, Anchorage and Iditarod, besides which many mission stations have been erected and six others are now in the course of construction."

Nome. Extract from a letter, April 9, 1917.—We had a very nice Easter, considering all circumstances. Though the population is on the decrease yet we had more communions this year than last. Our town is going down very fast owing to various causes, the high prices, the war, the bone-dry law, etc. In fact it would not surprise us if this place would be nothing but an Eskimo camp within a very short time.

AUSTRALIA, *Sydney.*—The year 1917 opened very promisingly for our Australian colleges—in spite of the high prices and the strain of the third year of the war. Riverview is blessed by a record roll of over 150 boarders—an unusually large number of new boys turning up, while very few of last year's lot left the school. St. Aloysius College started with 187 day scholars and is now over the 200 mark. Xavier College, Kew, has over 240 boys, day scholars and boarders.

Captain Chaplain Tighe, S. J., who has been at various fronts during the last two years returned to Australia with Father Hearne, S. J., very recently. Father Hearne has now completed his term of service and is discharged. Father Tighe gave a lecture about his experiences to an enthusiastic audience at Riverview on St. Patrick's Day. He repeated it a few days later at St. Aloysius College in presence of His Excellency, the State Governor, and many visitors. He will probably return to the front very shortly.

Riverview has now sent over 240 boys to the front—some of the best of them unfortunately will never return. The numbers gone from St. Aloysius and Xavier Colleges are not to hand but at the end of 1916 all three colleges compared *much more* than favorably with the numbers sent by the other great public schools of the country.

At the Christmas examinations in Melbourne, Xavier College took three Government Exhibitions including first and second places—value £240 each.

An exquisite stained-glass window, "Regina Societatis Jesu", has just been erected in the Dalton Memorial Chapel at Riverview. It is the gift of Mrs. O'Mara of Adelaide. Mrs. Macken, an old friend of Riverview, has ordered another to fill the big window in the Lady Chapel, in memory of her son "Bob", one of the first and most popular boys who ever passed through Riverview, and who was killed in France last year. A third has also been ordered by Captain Chaplain C. Loneragan, another old boy. Very soon all the windows in this charming college chapel will be stained-glass and a very fitting memorial of the devotion of the old boys to their Alma Mater—the chapel itself having been built by them in memory of the founder of the college.

In the recent Intermediate Examinations at Sydney University, Riverview has done very well, securing 27 first-class honors and 48 second-class, the best results we have had for many years.

"Anzac" Commemoration Day in Sydney, April 24, 1917.—Long before 10 o'clock on the morning of Commemoration Day the bells of St. Mary's Cathedral were ringing out, not the joyous peals of a festival day, but a slow descending scale interrupted now and then by the great tenor bell with its solemn funeral note in memory of the brave lads who lie peacefully sleeping on the forbidden shores of Gallipoli. The Governor General was represented by Captain Asquith Smith who, with the State Governor attended by the Hon. Captain Clifford, occupied seats within the sanctuary. Miss Strickland occupied the vice-regal pew and the Lord Mayor and Town Clerk, in their official robes, were seated in front of the nave. There were about 700 soldiers present made up of returned Anzacs and men from the various camps.

Father Sydes, S. J., in his sermon, paid a glowing tribute to Australian heroism and Australian love of freedom.

BELGIUM. *Belgium in the Mission Field.*—The tragedy of the war as it affects the Foreign Missions is by this time an oft-told tale, but those who have admired the glorious stand made by Belgium at home, will perhaps like to know something of the amazing valor with which our Belgian Jesuit Fathers in India are facing a situation that would have long ago disheartened most missionaries. The splendid work done by Belgian Jesuits in Bengal is a chapter of history too little known, but Father F. Périer, S. J., the superior, lifts a little of the veil of silent endurance under which they have hitherto concealed their sufferings, in a recent letter from Calcutta. From one cause or another he has lost no less than twenty-five of his workers since the outbreak of the war, and the stoppage of alms from the motherland has hindered the progress of the work to a heart-breaking degree. The devoted Fathers laboring in remote and unknown corners of Bengal, educating, civilizing and uplifting whole populations—Father Feron, S. J., has himself established sixty-five schools in Chotanagpur—are confronted with the destruction of the labors of years unless help is forthcoming, and Father Périer says he has now only trust in Providence left him. Will clients of the Sacred Heart remember the Bengal Mission sometimes in their prayers? —*English Messenger.*

COLORADO. *Denver. Father J. B. Guida, the Oldest Living Jesuit.*—It has just been learned that the Rev. J. B. Guida, S. J., of Sacred Heart College, Denver, is the oldest Jesuit in the world. He has also been a member of the Society for 74 years, having entered in 1843. Father Guida is about to enter his ninetieth year, has done a remarkable amount of work, and enjoys the esteem of thousands whom he has influenced in his pastoral and educational labors.

CALIFORNIA PROVINCE. *Los Angeles. New St. Vincent's Dedicated.*—With Rt. Rev. Patrick Harnett, administrator of the diocese of Monterey and Los Angeles, officiating, the

$200,000 St. Vincent's College building on West Sixteenth Street, in the Pico Heights district, was dedicated September 16, 1917, in the presence of 400 persons. Nearly 5000 persons passed through the building during the day.

At 3 o'clock Mgr. Harnett blessed the entrance to the building, and an hour later Benediction was given in the temporary chapel on the third floor.

The next ceremony was that of blessing the first classroom in the building. In this Mgr. Harnett was assisted by Father F. A. Ruppert, the president of the college, and Father Zach Maher, who is vice-president.

The building which was dedicated is known as the recitation hall, and is destined to be the centre of a group of four buildings which will cost close to a million dollars.

Next in the group will be a dormitory, to the east of the recitation hall. The third will be an administration building, and the fourth will be a combination gymnasium, library and science building. It is probable that the dormitory will be built within the next ten months, and the college hopes to have the group completed within two years.

The recitation hall is a beautiful buff brick structure of handsome architecture. It is fireproof throughout, and has three floors and a basement. The basement is equipped with lockers, and will be used as a kitchen and dining-room until the other buildings are finished. There are eighteen classrooms capable of accommodating 900 students. There are also twenty living-rooms for the community, and three rooms for the servants. The building is steam heated, and on the third floor it has a chapel of unusual design which will seat about 400 people.

ENGLAND. *Holywell. St. Winefride's Well. The Spring Ceases to Flow, January 5, 1917.*—After flowing for thirteen hundred years, the waters of St. Winefride's Well, to which millions of pilgrims, animated by the spirit of faith, have journeyed in search of spiritual or physical health, have failed, and their failure has caused consternation amongst the population of Holywell, Catholic and Protestant alike, and awakened regrets not only amongst the Catholic community of these islands, but amongst those of distant lands to whom "the Lourdes of Wales" was known by fame.

The failure of the Well—the mystery of whose source has baffled all the efforts at solution, to which those who put science before faith have devoted themselves—took place on Friday, January 5, 1917, and is said to have been caused by excavation work in connection with the draining of the old led mines at Halkyn.—*Letters and Notices for April, 1917.*

Good News.—The *Country Herald* for June 22 has the following paragraph under the heading—"Famous Shrine to come into its own again." It is with pleasure we make an announcement which we are sure will be received with feelings of gratification by the townspeople of Holywell in par-

ticular, and a still larger public in general. It is that, as the result of negotiations which are now pending, there is more than a probability that at an early date a plentiful supply of water will once more be found at the famous St. Winefride's Well. There still exist painful recollections of the calamity which occurred at the famous Shrine on January 5, 1917, when it was suddenly drained dry; and Holywell is now beginning to experience what it means to lose the Well as a source of attraction. Although the summer is now well forward, the town is practically destitute of visitors, causing serious losses both to apartment-house keepers and tradesmen. There is now, however, something more than a ray of hope, and we look forward with some degree of confidence to a time in the near future—probably but a few weeks—when St. Winefride will "come into her own again." The arrangements which are going forward are not yet ripe for publication, but we hope very shortly to be able to furnish further and more definite information to our readers on a matter which so greatly affects the town and its commercial and industrial interests. On Sunday, July 8, the Feast of St. Winefride was held,—with a waterless Well! Ere the next Feast Day comes round—in November—we hope and believe that "Resurgam" will have become the motto of St. Winefride's.

Belgian College at Richmond.—The Belgian Province has opened a college at Richmond, Surrey, for Belgian students, and in January had about forty-two boys.

British Guiana.—Father Provincial has received a letter from Very Rev. Father General informing him that the British Guiana Mission is to continue to belong to this Province. This decision is the outcome of representations made to the Vatican by the British Government. Father Provincial has written to the New Orleans Provincial to express the hope that, for the present, he will not recall the three members of that province who are already working in the mission.—*Letters and Notices.*

Georgetown University. *The College. Commencement Week.*—Commencement week at Georgetown this year was not as elaborate as on previous occasions. It was deemed advisable owing to the war situation to curtail ceremonies. It began informally on Saturday with the laying of the corner-stone of the new preparatory school. On Sunday, at half-past ten o'clock the regents, faculties and graduating classes formed in procession and marched to Holy Trinity Church where solemn mass was celebrated, and the Baccalaureate sermon was delivered by Rev. Albert G. Brown, S. J. Commencement day itself was unfortunately rainy and the graduates and their friends were marshalled into Gaston Hall for the exercises. The exercises possessed all the dignity of the former commencements and a note of solemnity that was emphasized by the presence of many in

the national uniform of "khaki". The speaker of the day, the Hon. Newton D. Baker, Secretary of War, gave an eloquent address to the graduates. He stressed the importance of the work of reconstruction that is to follow the war, and for this purpose he urged that colleges should continue their normal course. "And while this war is going on", he said, "I trust all of us will recognize the imperative necessity of keeping the lamp of learning burning. We must not allow our schools to be closed. We must not feel that any of our young men that can be spared should abandon the pursuit of study. But rather all of us should feel that while the actual conflict is on, there should be still another generation of cultured young men who will be ready to proceed with this work of reconstruction."

Many of the young men who then received their degrees have since secured commissions in the various services of the government. About 400 Georgetown men have given themselves to their country.

Improvements.—During the summer, improvements were made about the college. Electric lighting has been installed in the "Old North" and thus one more link that bound it to antiquity has been severed. On this account the price of a North room has been raised to seventy-five dollars. The item of tuition and board has also been raised, because of the increased cost of living, from $422 to $475 a year. These additional charges have in no way affected registration. It is better than the average, the freshman class alone numbering over one hundred.

Military drill was instituted towards the close of last year and is to be re-established upon a new basis during the coming term. Major Bookmiller, U. S. A. is to be our instructor.

Medical and Dental Schools.—The high standard which the Medical and Dental schools have attained was recently evidenced in several examinations. Among others we mention Dr. Brison Norris of this year's class who passed with the highest general average in the board examinations of the District of Columbia. Dr. Thos. J. Kennedy, also of 1917, from among sixty-five competitors who essayed the Naval Board examination emerged with premier honors.

In dentistry, Dr. Arthur J. Hart, of this year's graduating class brought honor to Georgetown. At Columbus, Ohio, in competitive examination for the United States Dental Corps, out of 120, he came first. Several others have distinguished themselves and won the highest commendation for the schools. A well-known New England physician speaking to Father Tondorf this summer, expressed in words of warm praise entire satisfaction with what Georgetown is doing to give its students adequate equipment for their professional duties.

It is interesting to note that the medical faculty seized the opportunity the government offered and put the Georgetown

University Hospital, to the extent of 120 beds, at the disposition of the Navy Department. In this spirit, too, many of our leading professors, notably Dr. Tully Vaughan, chief-surgeon, tendered their services to the government and were accepted.

In dentistry a very radical departure has been made in order to conform to the American Dental Association requirements. The night course has been abolished and in its place a day school established. In addition, one year has been added to the course and now, as in medicine, four years are required for the degree.

Prep School.—All who are interested in Georgetown have watched with solicitude its progress in the erection of a new Preparatory school. For years it has been an addition much desired by both faculty and students. Due to the generosity of our graduates, particularly to the munificence of the class of '69, the purchase of the property and the erection of the first building, have been made possible. It is too bad, then, that we must report now a postponement of the opening. When ground was broken in the fall of 1916 it was the intention of Father Rector and the contractors to have the building ready for occupancy the following October. And their plans would have matured nicely if the transportation of building materials had remained normal and Congress had not passed the Priority Act governing the shipment of all freight. A strike of the local traction company which continued throughout the winter, whose lines extend to the vicinity of the new Prep school, and by which the masons and carpenters and others travelled back and forth, also delayed construction work considerably. These difficulties, however, have been sufficiently overcome to place the school in its present state of completion. The roof is on and the cupola; and the magnificent front portico nearly finished. This delay did not interfere with the laying of the corner-stone of the new school, which took place on June 7, 1917. The ceremony was part of the exercises held to commemorate commencement week. A small, distinguished gathering assembled at the home of the new school to do honor and be honored by this event of more than passing importance. It is intended that it shall rank with the best secular Prep schools in the facilities it offers the physical well-being of the student, and, of course, outstrip them in the moral and intellectual training it prescribes. The following account of the corner-stone laying is taken from the June issue of the *Georgetown Journal:*

"In his presentation address the Hon. Justice Charles A. DeCourcy, LL.D., briefly outlined the historic unfolding of Georgetown, symbolized by its buildings. The president, Rev. Alphonsus J. Donlon, S.J., in answer to this presentation address, remarked that in truth his efforts had been merely initiative, and that the generous action and co-operation of

the Alumni of Georgetown had produced the efficient realization of all the proposals for the advancement of the new Prep school. His hopes for the success of the school in the future were grounded on nothing else than their continued cheerful and whole-hearted aid.

As representative of the preparatory students, Mr. George Abell delivered an 'Ode of Dedication to Maryland', which was thoroughly in keeping with the spirit of the day and of the exercises. It is significant that Mr. Abell is himself one of Maryland's sons.

After the singing of the 'Veni Creator' came the solemn act of the day, the formal laying of the stone by the Very Rev. Father Provincial, Anthony J. Maas, S. J. Within the copper casket of the corner-stone is contained an historic document on parchment, giving the date of the birth of the Preparatory School and the names of the officials of the State and Church then in power. There is, in addition, a collection of papers describing the activities of college and Prep school during the memorable years 1916-1917. There are, also enclosed, coins of this date, together with Catholic and secular newspapers of Maryland, and a copy of the most flourishing and influential Catholic weekly of our country, *America*.

After the rendition of 'Maryland, My Maryland', the Hon. J. Harry Covington, LL.D., Chief Justice of the Supreme Court of the District of Columbia, gave the concluding address, a eulogy of Catholic education, the instrument by which patriots are formed as well as scholars. He pointed out the need of Catholic education and the advantages it brought to him who received it. He traced hastily the Catholic benefactors of Maryland, beginning with Father White, the first English Jesuit who preached and taught in Maryland. He emphasized the fact that the Preparatory School built upon soil, hallowed by the sacrifices and labors of these early missionaries, was still another gift of the immortal Carroll to his native State and as such it was dedicated."

The opening of the school will not take place before October, 1918.

INDIA. *Calcutta. Success of Catholic Schools in Cambridge Local Examinations.*—In the Senior Cambridge, St. Xavier's secured two out of the three first-class honors for all Bengal; St. Joseph's, Bow Bazar, taking the third. One of the two Xaverians, secured distinctions in religious knowledge, English, Latin, French and mathematics: no other candidate in the honors list secured as many. The total of passed candidates, in the senior, nine out of eleven, four securing School Certificates. The result was most gratifying to the rector and the staff, and we congratulate St. Xavier's—always well to the front!—*Catholic Herald of India, 1917.*

Death of Father Frederick Dreckmann.—The death of Father Frederick Dreckmann, S. J., the famous scientist of St. Xavier's College, Bombay, recalls to mind a personality of great force of character whose influence on education in this presidency was as great as that of Father Lafont on education in Bengal. Both these famous Jesuits gave their lives to the promotion of the teaching of science in India; both were remarkably successful. The Calcutta University holds few names in greater reverence than Lafont; the Bombay University will always honor the memory of Father Dreckmann. Both were pioneers in an undiscovered country; both lived to see it populated by a sturdy race of investigators.

Ceylon. Kandy. Reception to His Excellency, Mgr. Fumasoni-Biondi.—His Excellency, Mgr. Fumasoni-Biondi, Apostolic Delegate to the East Indies, arrived in Kandy from Barcelona on Monday evening, May 7, 1917. An immense crowd assembled at the station to greet His Excellency who was accompanied by Mgr. Le Grand, Bishop of Dacca, North India. A company of Boy Scouts from St. Anthony's College (O.S.B.) drew the carriage from the station to the cathedral where the official reception took place. Among those on the platform were Mgr. Beckmeyer, O.S.B., Bishop of Kandy, and Very Rev. Father Vossen, S.J., Rector of the Papal Seminary.

On Tuesday morning, May 8, His Excellency, accompanied br Mgr. Le Grand and Bishop Beckmeyer, motored to the seminary at Ampitya where he resides for the present. He was met at the main entrance by the rector, Father Vossen, S. J., and community and by the students to whom he gave his blessing. An official reception took place immediately afterwards in the seminary hall where an address was read by Father Rector, and one by the students. His Excellency replied in Latin. He will stay at the seminary until his bungalow in Kandy is ready for his reception.

JAPAN. *Tokyo. Father McNeil writes, July 13, 1917.*—We had a rather uneventful but quite successful year. Our students are improving notably in quality and slightly in numbers. The first of them to be baptized was a very manly and intelligent young fellow whose influence at once was shown in the application of several of our best students for instruction, so that a little class was organized.

The very holy deaths of the Mother Superior and Assistant of the Convent of the Sacred Heart which we attend was an occasion of faith and devotion for Catholics here and started the conversion of a Japanese Presbyterian lady from whom we expect great things since her baptism. The Mother Provincial came on here from Australia for the installation of the new superioress.

Americans here have been patriotically active and organized several good celebrations and benevolent activities. I witnessed part of Ambassador Guthrie's funeral when the Japanese outdid themselves in courtesy which we all appreciated. The American Association invited me to give the Memorial Day address at Yokohama. There was a good crowd and a beautiful decoration ceremony. We had a very pleasant Independence Day here with a lawn-fete at the embassy. Later the reception to Admiral Knight and the Red Cross delegation for Russia brought us together most agreeably.

Our Fathers here had three retreats to give this summer in various places.

MEXICO.—In spite of the awful conditions in Mexico there are vocations to the Society. In 1916 these special candidates were sent to the novitiate of the Province of Castile.

Huerta.—Victoriano Huerta, for a short time President of the Republic of Mexico, died at El Paso, Texas. He was prepared for death by one of our Fathers, the Socius of the Provincial of Mexico. Huerta died fortified with all the sacraments of the Church and after making his profession of faith.

Novitiate.—The Province of Mexico last year bought a piece of property at Fort Stockton, in the diocese of El Paso, for a new novitiate.

MISSOURI PROVINCE. *Appointments to British Honduras.*—Stringent war-time restrictions on leaving the United States delayed considerably the obtaining of passports for those destined for British Honduras this year. Owing to the time consumed in securing permits from the United States Government to leave the States, and from Great Britain to land at Belize, the party did not leave New Orleans till September 20. It consisted of Father Hennemann, who is returning to the work which, for health's sake, he had to abandon a few years ago, Messrs. John F. Bergin and James A. Creane, and Brothers Charles Studer and Timothy Holland. Father Aloysius Kemper, who has just finished his tertianship in Spain, where he also made his theology, arrived in New York too late to join the party, and had to travel alone to Belize on a later steamer.

New Army Chaplains.—Father Charles Ryan, formerly of the faculty of Campion College, has been appointed chaplain of the 16th United States Field Artillery with headquarters at Plattsburg, New York.

Father Archibald Tallmadge has received an appointment as Knights of Columbus Chaplain at Camp Wadsworth, the National Guard concentration camp at Spartanburg, South Carolina.

Father Mortell, while awaiting an appointment, is serving as temporary chaplain to the troops at Jefferson Barracks, St. Louis.

Father Burrowes Appointed Visitor.—Very Rev. Father Burrowes, Provincial of this Province, has been appointed Visitor to the New Mexico-Colorado Mission, and went thither at the beginning of October to fulfil this duty.

Villas Offered to the Government.—The following letter was sent by Father Provincial last summer, through the Rev. Louis J. O'Hern, C.S.P., to the Secretary of War:

ST. LOUIS, July 30, 1917

THE HON. NEWTON D. BAKER,
Secretary of War,
Washington, D. C.

HONORABLE SIR:

I take pleasure in offering to your Department the use of two villas, situated in Wisconsin, belonging to the Society of Jesus of Missouri, for such purposes as you may deem proper during the time of war.

One villa is just outside Milwaukee, and is known as "Beulah Island", consisting of some thirty or more acres, upon which are erected three buildings capable of housing about 200 people. The other villa is quite near the Soldiers' Home at Waupaca, Wis., containing fifteen or more acres, and has three buildings with accommodations for about 150.

Both are very pleasantly situated, and I imagine would be suitable as homes for convalescent soldiers, or for engineering camps. The Government might find them adapted to many other purposes. Hoping that these pieces of property may be of service to my country in this great crisis, I gladly place them at your disposal.

With deep respect, I remain,

Yours very sincerely,
A. J. BURROWES, S. J.,
Superior of the Missouri Province

A letter from the Assistant Secretary of War signified the Government's grateful acknowledgment of this offer and its intention to write at a later date for more particulars.

Dedication of St. Ignatius Church, Chicago.—The steady growth of the new Jesuit parish on the North side of Chicago culminated on Sunday, September 16, in the dedication of the Church of St. Ignatius, Glenwood and Loyola Avenues, by Archbishop Mundelein. The assistants to the Archbishop were Rev. Father Provincial and Father C. P. Burke. The sermon in the morning was preached by the Right Rev. E. M. Dunne, Bishop of Peoria. At the evening services Father W. F. Robinson, S. J., was the preacher.

The new edifice has all the simple beauty of classic architecture. It is 200 feet long and 150 feet wide, and is built throughout of Bedford buff stone. Six Corinthian columns,

thirty feet high and three feet in diameter, and weighing thirteen tons apiece, each composed of a single block of stone, support the portico. The auditorium is free of standing columns so that the view is nowhere obstructed. The seating capacity of the church proper is one thousand, but three hundred and fifty more can easily be accommodated in the gallery and chapel. A fine Roman Campanile of six stories soars into the air at the rear of the building.

A Noble Tribute to the Society by Archbishop Mundelein of Chicago.—At the dedication of the new St. Ignatius Church, the Archbishop made a short address about the Jesuits. His remarks were such that it was felt by those of Ours who heard him that some record of his sermon should be preserved. After the sermon one of the Fathers wrote what he could from memory and handed it to four other Fathers who had listened to His Grace. His words as recorded by the Father were:

"When in the sixteenth century the Reformation swept like a plague over Europe, spreading from village to village and from country to country, it reached the confines of Italy and Spain. In the Providence of God heresy was not permitted to enter these two Latin countries. It stopped at the Alps in Italy and the Pyrenees in Spain. The saint who was raised up to thwart the progress of heresy was the one whose name this church bears—St. Ignatius of Loyola.

He was not content to save his own soul but did great things for God. He had singular ability in legislating and constructing, and the Society which he founded has carried out his work for nearly four hundred years.

No other body of men in any profession receive the severe training of the Jesuits. Time has more than proved the wisdom of Ignatius in his manner of training. In the classroom, in the pulpit, in the confessional and on the missions the Jesuits have done heroic work for the Church.

The houses of the Jesuits are the poorest, but their churches are the richest. I have seen the works of great masters in their churches. They have the most exquisite music and the most eloquent of sermons. They are the consolation of every bishop.

Here in Chicago they have labored for fifty years. You Catholic people have enjoyed the results of their zeal, their teaching, their preaching and their advice in the confessional. Everywhere we witness the result of their zeal.

I ask you to cooperate with them not in a material way, for I know that you will do this, but in a spiritual way for the sanctification of your souls. May the spirit of St. Ignatius be ever with you, that spirit which is manifested in the prayer which we read in the Mass of to-day."

St. Ignatius College. Hospital Work.—Father Bimanski, S. J., is one of three fathers who live at this college, and who devote all their time and labors to the sick in

the Cook County Hospital in Chicago. One of the three is always there, night, morning and afternoon. All three produce much spiritual fruit. Here is the work of one:

HOSPITAL WORK OF FATHER BIMANSKI
FROM JULY 1, 1916 TO JULY 1, 1917

MONTH	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
July . .	310	188	160	172	54	2	2	6	6	1	
Aug. .	305	191	155	185	50	14	3	10	4	1	
Sept. .	410	191	150	210	84	32	2	18	2	2	
Oct. . .	418	246	207	220	73	24	1	6	5	2	
Nov. . .	556	306	292	262	116	42	3	1	4	–	
Dec. . .	567	324	249	304	101	39	1	6	7	3	
Jan. . .	577	371	325	334	109	41	2	5	4	1	
Feb. .	541	370	312	351	122	39	–	1	9	–	
March .	557	392	320	350	101	33	3	–	5	–	
April .	604	402	403	410	132	61	5	5	6	1	
May .	535	349	297	329	113	38	3	6	9	3	
June .	495	334	271	298	111	37	–	8	12	–	
Total	6275	3674	3141	3425	1166	402	25	72	73	14	49

(1) Number of patients attended to. (2) Confessions. (3) Holy communions. (4) Extreme Unctions. (5) Absolutions of unconscious patients. (6) Conditional baptisms of adults. (7) Absolute baptisms of adults. (8) Conditional baptisms of children. (9) Absolute baptisms of children. (10) Marriages. (11) Instructions or short sermons.

Work Outside of the Hospital.—Confessions, 1460; Instructions, 51; Marriages, 4; Sermons, 3.

Cincinnati. Father Driessen's Golden Jubilee. On September 26 the community at St. Xavier College commemorated the fiftieth anniversary of the entrance into the Society of Father John Driessen. It being against his wishes that any formalities should mark the event, the occasion was observed quietly. Last June 15 was the golden jubilee of his ordination to the priesthood; hence these two mile-stones in the Jesuit's life come very close together in the history of Father Driessen. A native of Holland, educated and ordained there in June, 1867, he immediately answered the call for volunteers in America, coming hither that summer with several of his countrymen of similar purpose. On September 26, 1867, he entered the novitiate at Florissant. Following this and two years at Woodstock, he was successively missionary, pastor of St. Ann's (colored) Church, Cincinnati, and chaplain at various hospitals in that city, notably at the City Hospital which he visits regularly to the present day. His years of active labor in the Society give his brethren in religion ample motives for rejoicing with him in God's goodness.

A Model Students' Sodality.—The "livest" sodality we know of is the Immaculate Conception and St. Aloysius Gonzaga which flourishes in St. Xavier College, Cincinnati, Ohio. According to its "Directory" for 1916-17, this Sodality, made up of senior students, not only promotes the individual piety of its members but vigorously cultivates the spirit of the lay apostolate. For this purpose it has divided itself into six sections. The Entertainment Section furnishes entertainment for Catholic audiences. The Eucharistic Section promotes frequent communion. The Federation Section endeavors to keep the members informed of, and to secure their interest and cooperation in, the work done by Catholic Federation. The Goerres Section concerns itself mainly with Catholic literature. The Mission Section collects funds, stamps and tinfoil for the support of the missions and keeps alive interest in missionary work at home and abroad among the students by the regular distribution of mission literature. The Ozanam Section devotes its energies chiefly to charity work.

Quite naturally we are most deeply interested in the Goerres Section. This Section has three committees. The committee on the Catholic Press procures subscriptions for, contributes articles to, and creates an interest in, Catholic newspapers and magazines. The *Fortnightly Review* can testify to its efficiency because we have obtained a number of new subscribers during the past year through the efforts of this committee. The committee on Dissemination sends Catholic reading matter to places where it is instrumental in doing good. The committee on the Public Library strives to have Catholic books placed on the shelves of the Public Library and,—what is equally important,—to create a demand for them.

The Ozanam Section, which introduces its members to social work, also deserves special notice. This Section has four committees. The members of the committee on the Juvenile Court act as probation officers for Catholic boys. The members of the committee on Public Institutions visit hospitals and the Home for the Aged to console and cheer the inmates, and conduct catechism classes in the City Reformatory. The committee on Social Work looks after the poor, provides relief, and assists them in any way possible. The committee on the Collection of Waste Material cooperates with the St. Vincent de Paul Society in the collection of discarded clothing and other useful articles.—*Fortnightly Review.*

Florissant. Brother Endriss' Golden Jubilee.—September 16 saw the completion of fifty years in the Society for Brother Andrew Endriss The day was a happy one for the Brother, who has given years of faithful service to the Society, which he entered in 1867 at the end of the Austro-Prussian War, during which he served in the Prussian army.

A solemn high mass was celebrated at the novitiate on his feast day, and generous spiritual mementos were bestowed by the community in behalf of the jubilarian.

St. Louis University. Father Hagemann's Golden Jubilee.—On September 4, 1917, was celebrated the fiftieth anniversary of the ordination to the priesthood of Father Frederick P. Hagemann, Spiritual Father of the community. The occasion, which naturally would have evoked a glad manifestation of the esteem in which the venerable priest is held by those about him, was, in accordance with his own wishes, celebrated very quietly, though none the less heartily and sincerely. A bountiful spiritual bouquet was presented him by the theologians and philosophers, of the former of whom many were his novices toward the close of his twenty-seven years' tenure of the post of Master of Novices at Florissant. Many of the Fathers at the university, too, made their novitiate under him; hence, the community which at present enjoys his spiritual direction, is made up largely of those whom he has guided from their earliest years in the Society.

Father Hagemann was born in Westphalia, Germany, in 1844, came to America as a young man, was ordained a secular priest in St. Francis Seminary, Milwaukee, in 1867, and during the two following years taught Hebrew in that institution. In 1869, he entered the Society, later served for five years as assistant pastor of St. Joseph's Church, St. Louis, and was then, in 1882, appointed Master of Novices to succeed Father Bushart. Since 1908 he has been Spiritual Father at St. Louis University.

Courses for Radio Operators Opened.—The university was prompt in seizing another opportunity to be of assistance to the Government in the present war, by providing a course of instruction for radio operators, to help supply the shortage of over two thousand such men which exists in the service at the present time. Classes in this course, are being conducted by Father Shannon, professor of Physics, and Mr. A. H. Poetker, S. J., assistant professor of the same, and Captain A. G. Thompson, chief of the Signal Corps service during the Spanish American war. After a preliminary course of two months, the students will be sent to training camps for further instruction. Appointees as radio operators in government service receive wages up to $150 per month.

Additions to Theologate Faculty.—Fathers McCourt and Lilly have been added this year to the teaching staff in the theologate. The former has just returned from an eight years' stay abroad during which he devoted considerable time to the oriental languages and Scripture at Beirut and Rome; these branches he will now teach. Father Lilly, LL.D. (Georgetown, 1916), will lecture in Canon Law.

Month's Mind for Benefactor.—On September 14 there was celebrated in the college church, for the repose of the soul of Mr. Patrick Sheehan, a solemn high mass of requiem, month's mind, at which the whole community and student body assisted. Mr. Sheehan was a generous benefactor of the university; yet in this, as in all his numerous benefactions in St. Louis, he never permitted his good works to be acknowledged publicly while he was alive. The university gladly availed itself of this opportunity to repay in some measure the magnanimity of this notably charitable Catholic gentleman.

Commencement.—The annual commencement was held as usual at the Odeon, and diplomas were presented to 254 graduates of all departments. The speaker of the evening, Hon. David I. Walsh, ex-Governor of Massachusetts, gave the audience a genuine treat, not so much by reason of studied eloquence as by his native fluency and rare oratorical gift. His summary of the war situation was most felicitous, exhibiting a patriotism and a delicacy and correctness of perception that would influence even the most dissentient thinker. His talk pleased all, and none more than the members of the community.

The following day Mr. Walsh together with Mr. Paul Bakewell, dean of the Law School, were guests of the community at dinner, at Father Rector's invitation. Towards the close of the meal, Mr. Walsh responded to a request for a few words to the community, and was most entertaining in his remarks. Having been a "Jesuit boy" at Holy Cross College, Worcester, Mass., he is a grateful friend of the Society. The university envies Holy Cross the distinction of numbering this eminent Catholic statesman among her alumni.

Annual Lecture Series.—The annual lecture series given by the theologians and philosophers opened on October 17, 1916. The following are the programs of the respective academies:

Theologians': Fundamental Fallacies of Theosophy, Mr. Young; A Pre-Reformation Teaching Order, Mr. Schmitt; Newman and the Oxford Movement, Mr. Dowd; A Jesuit Chinese Orphanage and Its Work, Mr. Flaherty; The Sistine Chapel (illustrated), Mr. Sipchen; The Gunpowder Plot;—A Ghost of Bigotry, Mr. Grueter; Mediaeval Preaching, Mr. Donnelly; The Tomb of St. Peter:—History and Present Condition, Mr. Wand; Emancipation of Ireland, Mr. Hart; The Role of Louis XVI in the French Revolution, Mr. V. White.

Philosophers': Damp and Undamp Radio Waves—Methods of Production, Mr. Reynolds; Sleep and Dreams, Mr. Roemer; Electrification of Trunk Line Railroads, Mr. Frommelt; Post-Hypnotic Phenomena, Mr. McGucken; Architectural Beauties of the Panama-Pacific Exposition, Mr.

Kelly; The Problem of Immigration, Mr. Davlin; Instinct in the Honey Bee, Mr. Shiple; Child Labor—Problem Stated, Mr. Ryan; Life Outside Living Organisms?, Mr. Stechschulte; The Minimum of Justice—A Living Wage, Mr. Bennett; Christian Solidarism, Mr. Bungart.

NEW ORLEANS PROVINCE. *New Orleans. Silver Jubilee of Holy Name Church.*—The silver jubilee to commemorate the twenty-fifth anniversary of the founding of the parish of the Holy Name of Jesus took place on May 29. Solemn high mass at 9 A. M., followed by solemn Benediction of the most Blessed Sacrament, after which the "Te Deum" was chanted, comprised the spiritual part of the celebration. A great many of the secular clergy and delegates from all the religious communities in the city were present at the divine services. At 12 M. a banquet was prepared for the assembled clergy. In the evening a reunion of the parishioners took place in the college hall of Loyola University and some nice complements in prose and verse were offered to the Jesuits, who had helped to make the parish and university what they had developed into in the brief space of a quarter of a century. The only sad note in the celebration was that given forth by one of the old-time parishioners when he said that he regretted that very soon the congregation of the Holy Name Church would have to worship, not in the little frame building where so many of them had been baptized, received their first communion and other sacraments, but in the magnificent Church of the Gesu which the Jesuit Fathers had just completed for this silver jubilee. He said that while they were glad to make the change, they could not at the same time help being sad at contemplating the removal of the little church which had memories connected with it dear to them all.

Loyola University.—Loyola University held its annual commencement on June 18, in the Tulane Theatre, Baronne Street. Degrees were conferred on forty-seven graduates from the departments of law, medicine, arts and sciences, dentistry, oratory and telegraphy. The pharmacy department held its commencement in May.

Loyola Law Alumni Association was formed on June 14, by the members of the first senior class to graduate from the School of Law. The class announced each of its twenty-six members had bought a Liberty Bond. The total value of the bonds subscribed was $2,600—a class average of a $100 per man.

The annual catalogue for 1916-1917 shows a total enrolment of 264 students, the bulk of whom were from Louisina and Texas, with scattered enrolment from Wisconsin, North Dakota, Alabama, Georgia, Ohio, South Dakota, Mississippi and the South American countries. The aggregate South American enrolment is larger than that of any of our States except Louisiana and Texas which contribute the majority of the students.

NEW YORK. *Brooklyn College. Notes.*—The numbers in the college department are a little less than last year. The High School is about the same. We opened our last classroom last February, and this fall we have been forced to hold a class in the boys' library. Our numbers are outgrowing the space that we have. Our little church is too small for the congregation. According to the census of the parish taken last June, we have 2000 souls. The neighborhood was building up very rapidly, until the declaration of war came, when all building operations ceased.

A new subway which passes our corner, with a station 500 feet from us, is in process of construction. When it is completed, we can make the trip to 42nd Street, New York, in less than thirty minutes.

Church of the Nativity Transferred to Our Fathers.—On the Feast of St. Francis Hieromino, May 11, Father W. H. Walsh, by order of His Eminence, Cardinal Farley, given through Monsignor Mooney, took possession of the Church and Rectory of the Nativity on Second Avenue, between Second and Third Streets, New York City, in the interest of the Italians. This church is east of the Bowery and there are fully 20,000 Italians living within the parish limits. Very few of these people went to mass. The children of the neighborhood had been looked after by us, as best we could, for some years past through the Barat Settlement, and the catechism classes in Elizabeth Street, and between three and four hundred had been coming over to us for mass on Sundays. The Bowery, however, which is a very dangerous crossing, prevented many from coming.

The former pastor of the Nativity, Father Bernard Reilly, had expressed to the authorities his willingness to accept the Church of St. Malachy with a small but rich parish, but at the last moment he declined to go there and asked for a convent chaplaincy instead. The English speaking congregation of the Nativity had dwindled down so much that the church could only be kept up by the proceeds of entertainments. About 300 in all, including some English speaking Italians, came to the church on Sundays. The old parishioners are mainly Irish-Americans, and while they liked Father Reilly and were sad over his departure they took the change graciously. The one trustee (the other died recently) and the most prominent men and women of the parish called on Father Walsh, and very warmly expressed their good will and their intention to help him make the new plan a success. It was agreed to give the six, eight and eleven o'clock masses to the Italians and to have the instruction at the seven, nine and ten o'clock masses in English. Already the people are coming in good numbers. The church is filled with children at the nine o'clock mass, and it is not easy to find a seat at the ten and eleven o'clock masses. The eight o'clock mass is also well attended. The attend-

ance at the six and seven o'clock masses is getting better each Sunday, but there is plenty of room for more people.

Loretto School is still to be kept in Elizabeth Street until proper provision can be made for it east of the Bowery. There will be four masses in the Church of Our Lady of Loretto instead of six, as the people who came across the Bowery are now expected to attend mass at the Nativity. The other services will remain about as usual until such time as some definite arrangement can be made. Most of the good people of the church in Elizabeth Street have been nice about the change, realizing as they must the great need of the Italians east of the Bowery, as well as our own peculiar position in St. Patrick's parish. A few of the shopkeepers, however, headed by a shoemaker have started to make trouble. They know, of course, that their business is likely to suffer by the change. Consequently meetings have been called, committees appointed, petitions circulated for signatures, and the like Their object is to prevent the sale of the Elizabeth Street property, to keep the church where it is, and it seems that they want some guarantee that it will remain in its present location for fifteen years. At a recent meeting it was proposed to close the school and send the children to the Public Schools. His Eminence, I think, understands the situation, and it is not likely that anything serious will come out of this tempest. Naturally Father Walsh is blamed for bringing about this change, and some of these people are bitter in their denunciations of him. All this is a good sign. We were somewhat fearful when we found everything so smooth among the old people of the Nativity, but this trouble in Elizabeth Street makes us feel now that God is with us.

Fordham University. Commencement of 1917.—The commencement exercises of 1917 began with the preaching of the Baccalaureate sermon by the Rev. J. Harding Fisher, S. J., Class of '95, associate editor of *America*, in the Church of Our Lady of Mercy, Fordham, on Sunday, June 3, at four o'clock in the afternoon.

During the following week took place the closing exercises both of the High School, which graduated 51, and the School of Sociology and Social Service.

Although conditions due to the war made it necessary to omit some of the annual festive celebrations, the Alumni reunion and banquet were held at the university on the eve of Commencement Day. That the war spirit was abroad and engrossing the attention of all was evidenced by the speeches on this occasion, and emphasized by the fact that on that day the War Department had sent its official call for the service of the Fordham University Ambulance Corps, each member of which received a telegram ordering him to report at the university the following Friday, three days hence, prepared to go into training at the United States Medical Training Camp at Allentown, Pa.

On the morning of Commencement Day, a mass of requiem for the deceased members of the Alumni was celebrated in the students' chapel by Rt. Rev. Mgr. Joseph F. Mooney, V. G., P. A., Class of '67. Later in the morning was held the Alumni meeting and election of officers, and at three o'clock in the afternoon, the combined graduation exercises of the Schools of Law, Medicine, Pharmacy and Arts were held on the campus. Rt. Rev. Patrick J. Hayes, D.D., auxiliary bishop of New York, presided in the absence of Cardinal Farley who was too ill to attend. Over 5000 were present at the exercises at which 237 degrees were conferred: 113 in Law, 49 in Medicine, 35 in Pharmacy, 29 Bachelors of Arts and Science, 5 Masters of Arts, 1 Master of Science, 2 honorary degrees of Master of Arts and three honorary degrees of Doctor of Laws.

A military and patriotic aspect was given the commencement by the speeches, all of which dealt with some phase of "National Service", viz. the Physican's Service, the Lawyer's Service, the College Man's Service. The address to the graduates by Hon. William D. Guthrie, LL.D., Professor of Constitutional Law at Columbia University, also dealt with the national situation facing the men just leaving college. The military aspect, however, was particularly manifest by the uniforms of khaki and navy blue that broke here and there the long line of black-gowned seniors. Eight medical graduates appeared in the uniform of lieutenants, junior grade, in the medical department of the navy, one college graduate in the uniform of an ensign in the navy, three law graduates who had been called for active duty with the National Guard appeared in their service uniforms, and eight law graduates were there in khaki from the training camp at Plattsburg, while here and there gleamed the Red Cross arm-bands of the Ambulance Corps.

The exercises were brought to a close by the formal presentation by Messrs. Arthur and Joseph McAleenan of the four ambulances and their equipment to the Ambulance Corps, their acceptance by Rev. Father Rector and the blessing of the ambulances and colors of the Corps by Bishop Hayes.

Fordham University Ambulance Corps.—The Fordham University Ambulance Corps arrived at the United States Medical Training Camp, Allentown, Pa., on June 15. During their stay there of over two months they gave so creditable an account of themselves as to win testimonials of the highest regard and efficiency from the commanding officer and his staff.

On Sunday, July 22, a solemn military field mass was celebrated for the Catholic members of the different ambulance units. Rt. Rev. Mgr. Peter Masson, V.G., rector of the Sacred Heart Church, Allentown, was the celebrant, assisted by Rev. Joseph Post and Rev. Elmer Stapleton as

deacon and sub-deacon. Rev. John J. Walsh, rector of the Immaculate Conception Church, Allentown, was master of ceremonies. Two seminarians from St. Charles Seminary, Overbrook, Pa., and ten members of the Fordham Ambulance Corps were the altar-boys, the latter wearing their uniforms while serving as acolytes. Rev. Father Mulry, president of Fordham University, preached the sermon.

On August 23, the Fordham Unit sailed from New York on the *Baltic*, and after some delay at Halifax, reached Liverpool on September 16, after twenty-five days on the water. From there they went at once to France, but at the present writing all that is known of them is the following address: United States Army Ambulance Corps, Expeditionary Forces, Battalion 22, Section 52.

School of Sociology.—A new and complete Bulletin of Information, 1917-1918, issued by the School of Sociology and Social Service, gives in detail the description of the groups of studies making up the two years' course, as well as a series of institutes for intensive study and specialization in social work and kindred subjects, such as: Penology-Problems of Correctional Work, Social Service in Industrial Life, Immigration and Race Problems, and Red Cross Work. The thorough success of the initial year of the school has elicited from His Eminence, Cardinal Farley, a second letter of praise and approval . To Rev. Father Rector he wrote on August 28, 1917:

DEAR FATHER MULRY:

"The demand for a thorough technical training for social workers in public and private organizations is daily becoming more insistent. Only by a a coordinated system of study, intelligent and capable direction, and thorough acquaintance with methods and experiences can the social worker be equipped for the great mission of relief, as the modern world understands it.

Fully cognizant of this, I am much pleased to learn of the splendid success of the first year's work of the Fordham University School of Sociology and Social Service. I feel that the school has realized the ideal and plan which, at its inception, I took occasion to communicate to you as a suggestion.

It gratifies me very much to know that the suggestion proved to you an inspiration and help towards a larger and more adequate development. The program, thoughtfully planned, is admirably adapted to the needs of all aspiring to make themselves efficient workers in the field of charity.

Once more I am delighted to extend to the school my heartiest approval and all the encouragement in my power."

Faithfully yours in Christ,

JOHN CARDINAL FARLEY,
Archbishop of New York.

Golden Jubilee of Father Thomas J. Campbell.—On July 13, 1917, Father Thomas J. Campbell completed his fiftieth year in the Society of Jesus.

Out of deference for the often expressed wish of his friend of many years, the late Father Pettit, and in response to the urgent invitation of Father Cusick, the present Master of Novices, Father Campbell went to St. Andrew-on-Hudson where a celebration was held in his honor. There the venerable jubilarian listened to a wonderful enumeration of his exploits as portrayed by his younger brethren of the Society. Addresses were delivered in English, French and Latin, telling of his accomplishments as a teacher, superior, preacher, historian, editor and writer, and religious. He was deeply touched by the beautiful sentiments expressed and responded in a very modest speech. To quote his own words: "Our brethren are very charitable and cover over our defects in an astonishing manner".

A second celebration was held on October 11, at Fordham University, where Father Campbell was twice rector, and where he is now stationed, engaged in writing and in teaching Evidences of Religion to the college classes. On that day an unusually large number of his religious brethren gathered from far and near to do him honor.

During dinner the Fordham community contributed a program of poetry, music, song and speeches, notably one in which the speaker told of the edification that was his, on the occasion of "meeting Father Campbell, at 11 A. M., going to class, catechism under his arm, and the exercises of the last corrected, and him, fifty years in the Society." After the Fordham community had finished their part of the program, there were speeches from many of the invited guests, among them one by a fellow jubilarian, reminiscent of early days in the Society, one in behalf of the living ex-rectors of Fordham, all of whom were present, except Father Gannon, our American Assistant; and lastly, a response by Father Campbell himself, who deeply affected answered very affectionately each personal tribute. He concluded with a panegyric on the love of the Society—how it satisfied the heart's desire of man, how he had drunk great draughts of zeal and love from the past, from the pioneers of North American missionary life, how his only desire was to repay in some measure for the Society's great gifts to him. It was a speech that touched every heart present and one long to be remembered.

His heart was rejoiced by the following letter from Very Rev. Father General:

ZIZERS IN HELVETIA, 4 Junii 1917

REVERENDE IN CHRISTO PATER,

P. X.

Quinquagesimum societatis annum jamjam completuræ Ræ. Væ. de hoc fausto eventu ex animo congratulor eique

nomine Societatis pro tot et tantis in variis, etiam præcipuis muneribus, exantlatis laboribus sinceras gratias ago, divinæ supplicans Bonitati, ut eam adhuc diu nobis conservare incolumem dignetur eamque ad beatum dirigat finem, ad quem electi perveniunt. Ideoque ad Ræ. Væ. intentionem, quo efficacia auguria mea coram Domino ac Creatore nostro evaderent, quinquaginta sacra obtuli. Non dubito, quin R. V. magnam spiritus consolationem occasione celebrandi sui aurei quod dicitur jubilæi expertura sit ex toto corde pulchra illa verba gustans quæ venerabilis Thomas a Kempis de statu religioso scripsit: "O amplectendum, inquit, et semper optandum servitium, quo summum promeretur bonum, et gaudium acquiritur sine fine permansurum" (Im. Christi III, 10).

Ræ. Væ. specialem meam benedictionem impertior meque ejus SS. Sacrificiis enixe commendo.

Ræ. Væ.,
Servus in Christo,
W. Ledóchowski,
Præpositus Generalis Societatis Jesu

Father Campbell was born in New York City, April 29, 1848, entered the Society of Jesus at Sault-au-Rècollet, July 13, 1867, and upon the completion of his noviceship and juniorate, was sent to St. John's College, Fordham, where for three years he successfully taught the classes of humanities and rhetoric. From Fordham he went to Woodstock, and after completing the prescribed course in philosophy, resumed the duties of a professor in St. Francis Xavier's College, New York.

When his regency days were over, he went to Louvain for theology and was ordained there on December 8, 1880.

Immediately after his tertianship, 1885, he was entrusted with the responsible position of president of Fordham College, and after three years of arduous labors was summoned to be provincial of the Maryland-New York Province. During his term of office as provincial, he went to Spain to the General Congregation that elected Father Martin, and spent four months at the home of St. Ignatius in the execution of the multifarious duties that are incumbent upon a member of the Congregation.

For a time after his term as provincial had expired he was vice-rector of St. Francis Xavier, New York, then he went on the mission Band for two years, after which he returned, 1896, once more as president, to the field of his former labors, Fordham, where for four years he toiled incessantly for the greater good of the college.

Since 1900, Father Campbell's efforts have been devoted almost exclusively to preaching and writing. As a preacher of extraordinary ability he has occupied the pulpits in many of the large cities of the East and Middle West, his sermons on the Twenty-fifth Anniversary of the Pontificate of

Leo XIII, Jesuit Education, Socialism, the Consecration and Silver Jubilee of Bishop McDonnell of Brooklyn, being worthy of especial note.

Father Campbell has been intimately associated, as editor and writer, with the *Messenger*, the *Messenger of the Sacred Heart* and *America*. He is a member of the New York State Historical Society, the Michigan Historical Society and the Catholic Historical Society of the United States.

His three books on the Pioneer Priests of North America have had a very wide circulation and have given the world a close insight into the noble lives of Fathers Jogues, Brébeuf, Daniel and those other heroic missionaries of the Northwest who left home and country to come to America where they underwent countless trials and tribulations and even martyrdom in their endeavors to convert the Indians and lead them to the Sacred Heart of Jesus.

His books on the Pioneer Laymen of North America tell the story of those men who were conspicuous in the early days when civilization was being brought to this continent. Some of these laymen are ideal heroes and may be proposed as models; the glory of others is sadly tarnished; and a few are subjects of reproach. From all, however, lessons of conduct may be learned.

Father Campbell has gained great renown as an historian and is now an accepted authority on all points of history that are associated with the regions of Canada and the Great Lakes. When lecturing on historical subjects, he has always borne well in mind that he is a priest, and has never been content to tickle the fancy of his hearers by a purely historical discourse, but has employed these historical facts as a vehicle to convey to his audience the soundest principles of the spiritual life.

At present, although in his seventieth year, he is still active and continues to manifest a zeal for work that may well furnish an inspiration to his younger brethren of the Society. The old saying that success will surely come to those who labor long and diligently has been verified in his life, for Father Campbell has always been a tremendous worker and has devoted himself unselfishly and untiringly to those pursuits which redound to the credit of the Society of Jesus and promote the greater honor and glory of God. He has an ardent love for the Society of Jesus and has endeavored, as he says, to make some little return to the Society that has done so much for him.

The Xavier High School.—School opened on September 10 with 110 new boys present, the largest registration of new boys, as far as is known, in the history of the school. The formation of ranks and the preliminary drill took place on September 12. All candidates for positions as officers in the Xavier Cadet Battalion, this year, have been required to pass a double examination—one theoretical, and the other

practical. Fortunately, the War Department has decided not to withdraw Lieut. Douglas Donald, U. S. A., as our drill master.

Mass of the Holy Ghost, for the boys of Xavier Grammar and High School, was celebrated on Monday, September 17. Bishop John J. Collins, S. J., sang the pontifical mass, while Father Harmon and Mr. Hofmann were deacon and subdeacon, respectively. The sermon was preached by Father P. H. Casey.

On Wednesday, September 19, mass of the Holy Ghost and solemn benediction marked the beginning of the parochial school.

Encouraged by the success of the converts' class, Mr. Wessling again began his catechetical lectures on October 4. About twenty thoroughly instructed men and women were baptized during the past year.

Golden Jubilee of Brother Maurice Roach.—On September 8, Brother Maurice Roach completed the fiftieth year of his faithful service in the Society. Those who know the kind old brother will agree with us, that we who were so happy as to be the members of this community on this great day, could not do too much to help him celebrate, with fitting joy and gladness, his golden jubilee. Many friends called during the day to pay their respects to the venerable brother. During dinner, Rev. Father Rector made a little speech of congratulation to the jubilarian. Mr. F. A. McQuade read a paper, recalling the interesting events of the brother's twenty years' stay at St. Francis Xavier's, and made reference to the time when the brother was in the service of the United States Navy in the Civil War, when he witnessed the fight between the Monitor and Merrimac. In reply to these congratulations, Brother Roach made a speech of appreciation, closing with the recitation of one of his favorite poems on the Trinity.

New Polish Messenger and Cardinal Farley's Tribute to the Polish People.—The following letter of Cardinal Farley, with its beautiful and affectionate tribute to the Polish people, was written to the Reverend Aloysius Warol, S. J. editor of the new Polish *Messenger of the Sacred Heart:*

"It is a great joy to me to learn that you intend to publish a Polish *Messenger of the Sacred Heart* for the benefit of the exiles of that heroic Catholic nation, which, during so many centuries, was the bulwark of Christianity against the infidels, and which, more than once, by the unparalleled bravery of her sons saved the Church of God from utter ruin in Europe. It was a pleasure to me to be able to encourage the Catholic people of this happy land to contribute to the relief of your people in blood-stained Poland, where brothers are compelled to fight against brothers and where so many women and children are exposed to the very worst miseries of this terrible war. But it is a much greater happiness to

be able now to call down God's blessing on your work of strengthening their hearts to bear the cross which our loving Heavenly Father has seen fit to lay upon them. May the teaching and example of the Sacred Heart give them patience in their sorrows and strength to overcome the temptations which surround them! And may the thought of the heroism of their forefathers who kept the Faith amid persecutions greater than have ever been known except among the early Christians and in Ireland, make them as heroic now in fighting against the more subtle persecutions which all who wish to serve God faithfully must endure even in time of peace. May Almighty God bless your great work! May the Sacred Heart of His Divine Son instruct you how to make known the great lessons which He teaches mankind from the Crib to Calvary! May all success attend your Polish *Messenger of the Sacred Heart!*"

It would be superfluous to add further words of encouragement or recommendation. The new monthly, *Poslaniec Serca Jezusa*, is published at St. Francis Xavier's College, New York. The editors have wisely decided upon the modest price of five cents a copy, with special rates for bundle orders.—*America.*

The Messenger. Change of Editor.—On Augugt 10, 1917, Father John Corbett, S. J., was appointed head of the Central Direction of the Apostleship of Prayer and Editor of the *Messenger of the Sacred Heart* in succession to Father John H. O'Rourke, S. J., who has taken up the duties of Tertian Instructor at St. Andrew-on-Hudson, Poughkeepsie, N. Y. Father Corbett has been on the staff of the *Messenger of the Sacred Heart* since February, 1909, and for two years, from 1911 to 1913 was in charge.

New Catholic Home for Blind Children.—The Catholics of New York have secured a beautiful new home for the little blind children of the archdiocese. The spacious grounds to which their Institute for the Blind has now been transferred will afford ample opportunity for future development. Catholic institutions for our sightless children are exceedingly few in the United States. Their number has not increased since Father Joseph Stadelman, S. J., whose life has been devoted to the apostolate of providing literature for our Catholic Blind, wrote in 1911:

"And what, you may ask, has the Church done for the education of its Catholic blind? So far as I know, and I do hope I am mistaken in my figures, there are but four schools specially provided for the education of our Catholic blind children, with a total enrolment of not more than sixty pupils and these mostly girls. Two of these schools are located in the archdiocese of New York, the third in the Brooklyn and the fourth in the Newark diocese. This is all that the Church has done for a pretty large percentage

of Catholic children out of the 4,816 pupils attending either special institutions or the few public schools in which provision has been made for the education of the blind."

An association has been formed for the benefit of the Catholic Institute for the Blind in New York, whose members pay annual dues of five dollars or $100 for life membership. A Neighborhood Club has likewise been established by friends living in the vicinity of the new home, on Eastchester Road and Two Hundred and Twenty-second Street, Williamsbridge, to give occasional assistance to the Dominican Sisters in charge of the work.

Army Chaplains.—Father Gerald C. Treacy and Father Richard R. Ranken have received their commissions as United States Army Chaplains; the former with the 39th Infantry at Syracuse, N. Y., the latter with the 47th Infantry at Charlotte, N. C.

PHILADELPHIA. *Corner-stone Laying of the New Gesù Convent.*—The scenes and incidents that marked the celebration of the corner-stone laying of the new Gesù Convent and School, on Sunday, June 10, will long be remembered by the thousands who had the good fortune to witness them. The day dawned dark and threatening—in fact, there had been a steady downpour of rain all during the night, but as the morning lengthened, the rain ceased and, though the sky was overcast, hope for a clear day rose high in the heart of every loyal son and daughter of the Gesù. Mindful of the power of children's prayer, Rev. Father Rector requested that three "Our Fathers" and three "Hail Marys" be recited by the children during the course of their mass, at 8.30. This was gladly done by the little ones to whom the day meant so much. Like many a human life the day was a succession of sunshine and shadow, but thanks to the intercession of the innocent ones of Christ,—the children and the Sisters,—not a drop of rain fell to mar the success of the day's proceedings.

Promptly at three o'clock the parade moved from the college campus to the new building. First in line of march were the standard bearers, their flags floating proudly to the breeze and stirring the hearts of all to patriotic emotions as they beheld now the Stars and Stripes, now the Papal White and Yellow passing before their gaze. Headed by a large and well-trained band came our boys of the Gesù School, each bearing an American flag. Needless to say, the manly stride and correct step of our little fellows won round after round of applause in all parts of the parish. Following the Gesù children came a detachment of cadets from St. Francis de Sales' parish, marching to the stirring strains of their own fife and drum corps. These khaki-clad youths made a splendid impression and contributed in no slight degree to the success of the parade. After the St. Francis de Sales' cadets came the Gesù Holy

Name Society, twelve hundred strong. Many of them veterans of former Holy Name parades, they marched with precision and presented an appearance of which any citizen army might well be proud. No wonder, then, that mothers and wives and daughters were proud of their men-folks as they strode onward, looking neither to right nor left, but all intent on proving that no mistake had been made in placing the parade under the auspices of the Holy Name Society.

Fnally came a distinguished delegation from the Ancient Order of Hibernians. Many of them had come a considerable distance to appear in our parade, but all presented a splendid appearance as they marched through the parish, their band playing and their beautiful flags—the flags of America and Ireland—mingling in the breezes.

What shall we say of the Ecclesiastical procession that filed slowly through the doors of the Gesù as the last of the paraders passed the Archbishop and the Rt. Reverend and Reverend Clergy grouped on the steps of the old residence! Truly our children never looked better, never sang better, never marched with more grace and decorum. Headed by our efficient master of ceremonies, the procession moved slowly down Stiles Street to the new building in the presence of throngs of admiring people. The girls, from the fifth to the eighth grade, were first in line. After them came our choir boys and older choristers, whose melodious voices seemed endowed with special sweetness in the calm festive air. Then came the pride of the parish, our fifty altar boys in cassock and surplice.

Finally came the clergy, about sixty in number, preceding His Grace, who closed the procession. Still fresh in the memory of those who were present are the beautiful singing, the few but earnest words of gratitude voiced by Rev. Father Rector, and the magnificent blending of faith and patriotism in the eloquent sermon of Father Joseph A. Mulry, S. J., president of Fordham University, New York City.

Every member of the parish should say a special prayer of thanksgiving for the splendid succes of the corner-stone laying and a prayer as well that the work so well begun, in a comparatively short time may be brought to a triumphant and blessed completion.—*The Church Bulletin.*

Golden Jubilee of Father Benedict Guldner.—The clergy and people of the Church of the Gesu will long remember the celebration, held on May 25, 1916, when in the presence of Archbishop Prendergast, Bishop McCort and other prelates and priests the golden jubilee of Father Benedict Guldner, S. J., was observed. The interior of the church was brightly illuminated and the altar was tastefully decorated with flowers.

The celebration opened with a procession of the clergy and sanctuary boys from the college, adjoining the church, up the main aisle to the sanctuary. The jubilarian was the

celebrant of the solemn high mass (coram Archiepiscopo). The deacon was Father George J. Krim, S. J., rector of Canisius College, Buffalo; the sub-deacon Father Joseph N. Dinand, S. J., rector of Holy Cross College, Worcester, Mass. The Rev. Thomas F. McNally was master of ceremonies. Archbishop Prendergast, who presided, had as his assistants the Right Rev. Monsignors Gerald P. Coghlan and Henry T. Drumgoole. Bishop McCort was assisted by the Right Rev. Monsignors Michael J. Crane and James P. Sinnot. The music was well rendered by the regular choir and accompanied by an orchestra.

The Very Rev. Patrick McHale, C.M., provincial, delivered the sermon, which was largely devoted to an exposition of the effects of religion, with a glance at the condition of the world at the time of the so-called Reformation. Then was presented a sketch of St. Ignatius Loyola and of the Society of Jesus and its purposes followed by personal references to the reverend jubilarian.

A cablegram was received from Cardinal Gasparri, Papal Secretary of State, saying: "The Holy Father greets you on the golden jubilee of your entrance into the Society of Jesus and with deep affection imparts to you the apostolic blessing."

Golden Jubilee of Father James T. Casey.—On September 8, 1916, Father James T. Casey, S. J., celebrated the fiftieth anniversary of his entrance into the Society of Jesus. As the day fell in vacation time, there was no opportunity for the students as a body to observe the occasion, and it was in accordance with the Reverend Father's own wish that there was no public celebration in connection with the event. He was, however, the recipient of many heartfelt congratulations and expressions of esteem and affection from his religious brethren at St. Joseph's and throughout the Province.

Father Casey was born in County Limerick, Ireland, on February 12, 1847. Coming to this country in early boyhood, he made his elementary studies in the schools of New York City, and completed the high school and college courses at St. Francis Xavier's in the same city. On September 8, 1866, he entered the novitiate of the Society of Jesus, at Sault-au-Récollet, Canada. Two years later, at the close of his novitiate, he was sent to Quebec, where he spent one year reviewing his classical studies. Returning to the States in 1869, he made his philosophical studies at Woodstock, Md., and went through the usual course of teaching assigned to Jesuit scholastics. In 1878 he was sent to Louvain, Belgium, for his course in theology, and was ordained there in 1881.

From the time of his return to the United States in 1882, up to a very few years ago, he was engaged almost continuously in the work of teaching. Thirty-five of those fifty golden years were spent in the classroom, and those who

were fortunate enough to come under his guidance, bear enthusiastic witness to the splendid talent, the ripe scholarship and the genial personality that made him an ideal teacher. New York and Baltimore were the scenes of his labors, with the exception of one year, during which he was a member of the Mission Band, and nine other years, spent in the training of the younger Jesuit scholastics, first at West Park, N. Y., and later at Frederick, Md.

Admiral Benson and Laymen's Retreats.—"It was the privilege of the writer's family," says E. S. Chester, in a communication to *America*, "to make the annual week-end retreat for laymen at Overbrook in the spiritual companionship of Rear-Admiral Benson, U.S.N." In the absence of the president of the Laymen's League for Retreats, Admiral Benson, as vice-president, performed the functions of honor. In his address to the retreatants he requested their prayers, at the closing mass, that he might faithfully perform the high obligations resting upon him in this great hour of trial.

Entrusted with what is undoubtedly the greatest responsibility ever imposed upon one American, Admiral Benson, by retiring from Washington for three days of meditation and prayer, alone with Eternal Wisdom, unquestionably put on the breastplate of justice and the sword of truth in the preparation for the work before him. In fraternal charity and with touching modesty the great convert became as a little child. Asked by a companion if he took his care with him, he answered simply: "I have the entire American fleet in my head, but I'm not worrying."

Keenly alive to the confidence imposed in him, and to the fatal consequences of any grave mistake in the present crux of nations, he declared that he felt all his "responsibility as a Catholic". Leader of men, and color-bearer of the seas, it is as a faithful and representative Catholic that he would have the world know and judge the character of his deeds.

Attracted by curiosity, a non-Catholic sailor boy had likewise come to Overbrook. The truth of the Church's teaching so impressed him that he exclaimed: "I never knew what the Catholic Church was like. I want to be a Catholic, and I want it right away!" Admiral and sailor thus met on common ground, as high and lowly have ever met on equal terms within the Church of Christ.

PHILIPPINE ISLANDS. *Manila. Father Llorens writes.*—Judging from what His Grace, the new Archbishop of Manila, has accomplished so far, we have every reason to expect a great deal from his untiring zeal and energy. He has already put up a fine parochial school of concrete, the first of its kind in the Islands; it is running in perfect order and to its full capacity. I hear that several others are soon to follow. A Catholic dormitory for boys, also of concrete, and with all the modern conveniences, is being put up on Taft Avenue, the best avenue in Manila, and right in the

center of the public school district. We have to thank Father Finegan's efforts for it.

Under the administration of the present Archbishop, the Philippines have been received into the membership of the Knights of Columbus. A good many so far have availed themselves of the chance.

Lately His Grace called to his palace all the prominent members of the Catholic community, natives and foreigners alike, and a Catholic Federation was founded which will embrace all the dioceses and parishes of the Islands. This means a real and systematic organization of all the Catholic forces in the country for self-defense and for doing good to the souls of so many of our brethren who are being carried away by the all-sweeping tide of evil. An independent Catholic paper with the widest circulation is to be established.

Every Monday evening I give a lecture on Catechism in English, to the public dormitory girls with an average attendance of 160 out of a total of 200 boarders. The same girls come to a convent chapel for mass and sermon, every Sunday, and I say the mass and preach the sermon. I am also working among the boys and girls of the public schools. I preach and give them a sermon and instruction in our own church at the eight o'clock mass every Sunday.

Zamboanga. Letter from Father Suarez.—

ZAMBOANGA, September 8, 1916

REV. AND DEAR FATHER:

P. C.

I have been here over four years, two other fathers and myself discharging the ministerial duties of this, the cathedral parish, and doing whatever other work our Divine Lord has inspired us to do.

Though the soil is fertile, the people are extremely poor and are neither able nor even inclined to provide the institutions that every well-organized community should possess.

The Rt. Rev. Bishop has procured means to build a Catholic hospital, the only one in this vast diocese; it is in charge of the Sisters of Charity. From the time of his arrival in the diocese, the Rt. Rev. Bishop has cherished the idea of having a seminary-college here; he has zealously endeavored to get one or another religious order or congregation to take charge of the proposed institution: but despite all his efforts he has not met with success; from every quarter he has received the same reply: "We have not the personnel for the work." The bishop has been obliged finally to be content for the present with far less than he had hoped for, and has arranged with our Rev. Father Superior of the Mission to have the latter open a school wherein will be taught the primary and intermediate courses. Two more fathers are to come to help us in this undertaking; but how few in comparison with the need?

The government has a multitude of schools and a prodigious number of teachers even in places remote from towns

and occupied only by Moros, and expends enormous sums in diffusing a system of teaching that is without God. What can we accomplish without the means of spreading religious education? We have been obliged to pay monthly a hundred and fifty pesos to the teachers in the Catholic schools of our parish; to wit, forty pesos to the teacher of the highest grade, thirty-five to our best teacher of English, thirty to one who teaches English to a lower grade class, ten to one assistant, and forty to *five religious* Filipinas, of the Society of Mary, the latter having charge of the "Colegio de Nuestra Señora del Pilar", a school for girls.

Within a short time we shall have through God's help two Jesuit Fathers as teachers; but will pupils come to us? A few months ago we had several pupils sufficiently advanced to enter the sixth grade at the beginning of the next school term. But they grew tired of waiting for the opening of the new college, now incorporated and to bear the title of the "Ateneo de Zamboanga" and betook themselves to the public school in quest of an academic degree. They were received there with open arms and passed at once to the sixth grade, where they are considered to be of the first rank, their present teachers doing them the honor to affirm that all of them are good, and even the best in the school in every branch. In the midst of our distress it is a consolation to hear this praise bestowed upon our boys; but it is a consolation mingled with very sad regret that we have not been able to keep them to the end, that hitherto we have not had the faculty of granting diplomas, and that we could not count on securing teachers fit for the highest grades. Nearly all these boys who have left us have made a promise approved by their parents, to return to us the day we open our college. But will they do so? Here is cause for anxiety.

These poor simple people who cannot penetrate below the surface and perceive the real value of things, judge entirely by external appearances. How then can they form a high opinion of our college if we have it in the same miserable location of the present Catholic school, and are not able to erect a suitable building and equip it? Though we cannot count on receiving aid from the Catholics of this district, as they are unable to give it, yet might it not be possible, some one may suggest, to borrow money and with it provide for present necessities. But when we are meeting with so much difficulty now in scraping up sufficient money to pay our teachers and furnish books to those children who are too poor to buy them, it is readily seen that the suggested plan of obtaining an interest-bearing loan is not possible.

And greater is the pity, because the Protestants are busy and are supporting not far from here a large college, well equipped and charging a small fee. In this sectarian college the students are rebaptized, and, as I was told, are re-

quired to attend what are called religious services, and no opportunity is lost in tearing the faith from the souls of these Filipino children who have been brought up in the Catholic religion. The evil is growing, piety is lost, faith disappears, and conditions will go daily from bad to worse through lack of good centers of education. In all the extensive diocese of Zamboanga, including this great island of Mindanao, the second in size among the Philippines and almost equaling Luzon in area, there is not a single college for boys; and the only colleges for girls, those under the direction of the Sisters of the Society of Mary, are just as exemplified in Zamboanga, merely poverty-stricken parochial schools with the name of college. What is more, these same parochial schools in some places cannot continue to exist; they must be closed because the church is not able to maintain them. What hope is there then for Catholicism in these regions? Our hope is solely in God, and it is a great hope, for He is able to provide, either by moving the hearts of persons who possess an abundance of this world's goods and still love Him, or by summoning as He knows best the necessary assistance.

MANUEL M. SUAREZ, S. J.

VENEZUELA.—The Apostolic Delegate in the Republic of Venezuela asked permission to have two of our Fathers of the Province of Castile stationed at the Episcopal Seminary in Caracas. The request of the Delegate was backed up by the Cardinal Secretary of State. This, let us hope, is the beginning of the return of Ours to Venezuela.

WASHINGTON. *Gonzaga College. Decoration Day Celebration.*—Just after the President had declared war there was much talk in the papers and out of them of the apathy of the country, and some of the Fathers here in St. Aloysius', Washington, D. C., thought it would not be amiss to show the President right here and the whole country that the Catholics were not to be included amongst the apathetic. As a result a demonstration was planned and on Decoration Day was carried off with notable success in the Capital.

It consisted of a military pontifical mass in our church, followed by a procession and a rally in the large square in front of the Columbus Monument erected by the Knights of Columbus at the Union Station.

Cardinal Gibbons presided during the mass which was celebrated by Bishop Shahan, rector of the Catholic University, and at which Bishop Currier, preached an inspiring sermon. Most of the pastors of the District of Columbia were in the sanctuary, and in the body of the church were such distinguished Catholics as Chief Justice White and Justice McKenna of the Supreme Court of the United States; Martin H. Glynn, former Governor of New York, and representatives Patrick Norton of North Dakota and Augustine Lonergan of Connecticut. The church was packed—admission was by card.

At the rally in the square were gathered 5000 Catholics. The rally was opened by the singing of the hymn, "Holy God We Praise Thy Name." Respresentative Norton, who presided, gave a short address, followed by a recitation of the "Star-Spangled Banner" by Charles B. Hanford, a Shakespearean actor, and the subsequent singing of the same by the entire audience, to the accompaniment of a military band. The oration of the occasion was delivered by Hon. Martin H. Glynn, former Governor of New York.

A Rare Work of Father Bressani, 1653.—Among the rare Catholic Americana sold recently (The Arthur H. Clark Company, Publishers. Cleveland, Ohio) was the *Breve Relatione d'alcune Missioni della Compagnia di Gesu nella Nuova Francia*, published by Father Bressani at Macerati, 1653. It was a first edition and brought $135.—*Catholic Historical Review.*

An Important Work for a Chartularium Americanum.—In the Second Provincial Council of Quito (1870), the bishops and priests of Ecuador expressed the desire to have published a Collection of the Ecclesiastical Privileges of America. The eminent Jesuit, Father Francis Xavier Hernaez, began the work which later blossomed out into a complete collection in two volumes of all the ordinances emanating from the Holy See, from the days of the Discovery, in favor of the Church in the Western Hemisphere, under the title: *Coleccion de Bulas, Breves y otros Documentos relativos a la iglesia de America y Filipinas, dispuesta, anotada et ilustrada* (Brusseis, 1879). These classic folios are divided into seven parts:

I. The Ecclesiastical Privileges of the Spanish Kings and of the Colonial Churches.
II. The Ecclesiastical Privileges of the Bishops of America.
III. The Ecclesiastical Privileges of the Religious Orders.
IV. The Privileges common to all the faithful; and certain customs of America.
V. The Establishment of Episcopal Sees in America. 1. The West Indies. 2. North America. 3. Central America. 4. South America. 5. Philippine Islands.
VI. Various decrees and laws affecting the Church of America; erection of Universities (San Domingo, Lima, Mexico, Sante Fe de Bogota, Characas, Quito, Manila and Guatemala); and liturgical rites and canonizations.
VII. The Church in Brazil and in the United States, the latter part of which contains all the original bulls, briefs, constitutions and decrees sent from Rome to the United States from 1789 down to 1871.

It is evident that this monumental work is an indispensable Regesta in the compilation of a Chartularium Americanum. This important collection of all the bulls, briefs,

constitutions, motu proprios, letters, etc., etc., from the Holy See to the Church in the United States is not a luxury but a necessary adjunct of the historical apparatus we need, before Catholic American historical work can be placed on a scholarly basis. For the purpose of convenience, all official relations between the Holy See and the Church in America can be considered in three grand divisions: the Papacy; the Roman Curia (the Roman Congregations, the Sacred Tribunals, the Curial Offices); and the Extra-Curial Offices, such as nunciatures and legations in the United States. The printed collections of these sources which exist—the Bullarium Romanum, the Bullarium S. Cong. de Prop. Fide, the Collectanea de S. Cong. de Prop. Fide, etc., etc., are all of elemental value in such a compilation, but no one of them can be called a complete or scholarly publication. They will have to be used with care. As far as possible, the Chartularium Americanum ought to be compiled at Rome. This is, indeed, a work worthy of the grandeur of the Catholic Church and of the Hierarchy of the United States. The establishment of an American Catholic Historical Institute at Rome, with the same scientific programme as other countries, and with sufficient endowment to support young priests sent there to create this magnum opus would be indeed a most desirable addition to Catholic historical research-work.—*Catholic Historical Review.*

YONKERS. *The New Novitiate.*—Woodstock-on-Hudson, 615 North Broadway, Yonkers, New York, was opened as a second novitiate of the Maryland-New York Province, on August 27, 1917. The interior of the old mansion on the estate has been renovated and altered to accommodate forty novices. Twenty of these are in their second year, and came from St. Andrew-on-Hudson; twenty are first year novices.

Father Lawerence J. Kelly is master of novices and Father Gerald A. Dillon, socius.

HOME NEWS. *Ordinations.*—On June 26, 27 and 28, Cardinal Giboons, Archbishop of Baltimore, conferred the orders of subdeacon, deacon and priesthood on the following: Francis Cavey of the Province of New Orleans; Peter J. Halpin, Louis O'Brien, Daniel J. Stack, Edward A. McNamara and Thomas R. Martin of the Province of California; Anthony M. Galan of the Province of Castile; Joseph J. Ayd, Gregory G. Kiehne, Frederick Boehm, John M. Jacobs, Dominic A. Cirigliano, Ignatius W. Cox, Michael A. Clark, Joseph M. Kelley, Charles M. Kleinmeyer, Junius A. McGehee, Clement R. Risacher, Samuel J. Robb and Joseph A. Huefner of the Maryland-New York Province.

Woodstock Faculty for 1917-1918.—Father Joseph F. Hanselman, Rector; Father Joseph A. McEneany, Minister; Father William J. Duane, Prefect of Studies; Father Joseph J. Williams, Procurator and Pastor of St. Alphonsus' Church,

Father Timothy J. Barrett, Spiritual Father; Father Richard F. Ryan, Confessor. In the department of theology; Father William J. Duane, Dogma (morning); Father Henry T. Casten, Dogma (evening); Father Edward C. Phillips, Dogma (Minor Course); Father John J. Lunny, Moral; Father Peter Lutz, Fundamental Theology (morning), History of Dogma; Father John T. Langan, Fundamental Theology (evening); Father Walter Drum, Sacred Scripture; Father Hector Papi, Canon Law, Rites; Father Joseph M. Woods, Ecclesiastical History, Patrology, Editor of *Woodstock Letters* and *Teachers' Review*. In the department of philosophy: Father William J. Brosnan, Special Metaphysics in Third Year, History of Philosophy; Father Charles V. Lamb, Ethics; Father Joseph A. Murphy, Special Metaphysics in Second Year; Father James A. Cahill, Special Metaphysics in Second Year, Pedagogy, Assistant Editor of *Teachers' Review*; Father Anthony C. Cotter, Logic and General Metaphysics; Father Henry A. Coffey, Hebrew, Classics, Sacred Oratory. In the department of science: Father John A. Brosnan, Chemistry, Biology, Experimental Psychology, Mathematics; Father Henry M. Brock, Physics Geology, Astronomy, Higher Mathematics.

The Community.—There are 250 in the Woodstock community this year. Of these eight are from the Province of California, four from the Province of New Orleans, three from the New Mexico-Colorado Mission, two from the Province of Castile, and one each from the Provinces of Aragon, Missouri, France and Sicily; the remainder, 229 are of our own Province.

Villa at Woodstock.—Owing to local conditions at St. Inigoes' Villa and the difficulty of transportation thereto caused by the war, the villa this year was spent at home. Everything was done by superiors to make the vacation pass pleasantly, amply compensating for the absence of change of scene.

Planting and Harvesting.—It would be difficult to overvalue the good work done on farm and garden by our Woodstock scholastics during the past season. Holidays and recreations were gladly sacrificed and given over to planting, cultivating, weeding, ridding the growing crops of destructive insects, and especially to the harvesting of potatoes, corn and beans. The results of their labors are great and gratifying.

Father Walsh Appointed Rector of St. Joseph's College.—Father Redmond J. Walsh, for the past three years, professor of Special Metaphysics in Second Year Philosophy, and History of Philosophy, was appointed, October 18, Rector of St. Joseph's College, Philadelphia, succeeding Father J. Charles Davey.

Father Walsh is succeeded at Woodstock by Father Joseph A. Murphy.

SUMMER RETREATS

Given by the Fathers of the Maryland-New York Province

From June 1, to October 1, 1917

To Secular Clergy			
Altoona	1		92
Antigonish, N. S.	1		101
Brooklyn	1		7
Buffalo	2		262
Burlington	2		73
Charlottetown, P. E. I.	1		45
Chicago	2		552
Fall River	2		131
Halifax, N. S.	1		46
Hamilton, Ont	1		54
Harrisburg	2		88
Hartford	2		312
Manchester	2		118
Newark	2		300
New York	3		533
Ogdensburg	1		55
Philadelphia	3		530
Portland	1		91
Providence	2		181
Richmond	1		35
St. John, N. B.	1		52
Springfield	2		300
Trenton	2		152
Wilmington	1		33
Congregations of Priests			
Augustinians	2		185
Fathers of La Salette	1		22
Scholast. and Postulants			24
Seminarians			
Emmitsburg	1		73
Overbrook	1		270
Seton Hall	1		64
Religious Men			
Christian Brothers,			
Ellicott City, Md.	1		35
Pocantico Hills, N. Y.	3		199
Marist Brothers			
Poughkeepsie, N. Y.	2		177
Brothers of Sacred Heart			
Metuchen, N. J.	1		56
Xaverian Brothers			
Danvers, Mass.	1		64
Religious Women			
Baptistine Srs. of Nazarene			
Newark, N. J.	1		20
Blessed Sacrament			
Cornwells, Pa.	1		81
Carmelites			
Boston, Mass.	1		20
Christian Education, Religious of			
Arlington Heights, Mass	1		19
Charity			
Dorchester, Mass.	1		40
Greensburg, Pa.,	2		355
Halifax, N. S.	2		325
Lawrence, Mass.	1		45
Mt. St. Vincent, N. Y.	6		1380
Wellesley Hills, Mass.	1		86
Charity of Nazareth			
Hyde Park, Mass.	1		38
Leonardtown, Md.	1		43
Charity of Our Lady of Mercy			
Baltic, Conn	1		76
Christian Charity			
Wilkes-Barre, Pa.	2		206
Our Lady of Christ. Doctrine			
New York, N. Y.	1		12
Daughters of the Heart of Mary			
Brooklyn, N. Y.	1		29
Buffalo, N. Y.	1		40
Burlington, Vt.	1		25
New York, N. Y.	1		33
Westchester, N. Y.	1		70
Faithful Companions of Jesus			
Fitchburg, Mass.	1		52
Franciscans			
Buffalo, N. Y.	2		76
Glen Riddle, Pa.	1		256
Millvale, Pa.	1		118
Stella Niagara, N. Y	1		44
Good Shepherd			
Albany, N. Y.	1		20
Boston, Mass.	1		30
Buffalo, N. Y.	1		55
Georgetown, D. C.	1		17
Philadelphia, Pa.	1		27
Providence, R. I.	1		23
Helpers of Holy Souls			
New York, N. Y.	1		14
Holy Child			
New York, N. Y.	1		25
Philadelphia, Pa.	1		37
Sharon Hill, Pa.	1		81
Suffern, N. Y.	1		28
Holy Cross			
Alexander, Va.	1		25
New York, N. Y.	1		10
Holy Names			
Albany, N. Y.	1		60
Holy Union of the Sacred Hearts			
Fall River, Mass.	2		115
Hospitalers of St. Joseph			
Winooski, Vt.	1		27
Immaculate Heart of Mary			
Cape May, N. J.	1		180
West Chester, Pa.	1		200
Infant Jesus, Sisters of the			
Brooklyn, N. Y.	1		26
Ladies of Loretto			
Toronto, Can.	1		175
Mercy			
Beatty, Pa.	1		130
Buffalo, N. Y.	1		130
Burlington, Vt.	1		80
Corning, N. Y	1		30
Cresson, Pa.	1		85
East Moriches, N. Y.	1		45

Mercy (Contd.)

Fall River, Mass.	2	135
Hartford, Conn.	3	505
Hazelton, Pa.	1	43
Hookset, N. H.	2	255
Leicester, Mass.	1	28
Mamaroneck, N. Y.	1	31
Manchester, N. H,	1	65
Merion, Pa.	2	155
Milford, Conn.	1	185
Mt. Washington Md.	1	93
New York, N. Y.	1	70
Plainfield, N. J.	2	194
Portland, Me.	2	260
Providence, R. I.	3	235
Tarrytown, N. Y.	1	30
Wilkes-Barre, Pa.	2	135

Marie Reparatrice

New York, N. Y.	1	30

Mission Helpers

Baltimore, Md.	1	60

Missionary Srs. of Sacred Heart

New York, N. Y.	1	75

Notre Dame

Boston, Mass	1	57
Cambridge, Mass.	1	37
East Boston, Mass	1	46
Lawrence, Mass.	1	44
Lowell, Mass.	1	80
Moylan, Pa.	1	51
Newark, N. J.	1	110
Waltham, Mass.	1	125
Washington, D. C.	1	75
Worcester, Mass.	1	120

Oblate Sisters of Providence

Baltimore, Md.	1	69

Perpetual Adoration

West Falls Church, Va.	1	13

Presentation

Beacon, N. Y.	1	33
Fitchburg, Mass.	1	78
Green Ridge, N. Y.	1	23

Providence

Holyoke, Mass.	3	290
Pittsburg, Pa.	2	254

Sacred Heart

Albany, N. Y.	1	104
Halifax, N. S.	1	55
New York City, (University Ave.)	1	36
Rochester, N. Y.	1	45
Torresdale, Pa.	1	90

Sacred Heart of Mary

St. James, L. I.	1	10
Tarrytown, N. Y.	1	45

St. Dorothy

New York, N. Y.	1	10
Providence, R. I.	1	6

St. Joseph

Baden, Pa.	2	254
Brentwood, N. Y.	2	300
Buffalo, N. Y.	3	375
Cape May Point, N. J.	3	405
Chestnut Hill, Pa.	2	282
Hamilton, Ont.	2	185
Hartford, Conn.	1	112
Holyoke, Mass	1	341
McSherrystown, Pa.	1	74
Rutland, Vt.	1	80
Troy, N. Y.	2	245
Wheeling, W. Va.	1	72

St. Joseph of Peace

Englewood, N. J.	1	53

St. Mary

Lockport, N. Y.	1	89

Ursulines

Beacon, N. Y.	1	25
Bedford Park, N. Y.C.	1	64
Frostburg, Md.	1	14
Middletown, N. Y.	1	9
New Rochelle, N. Y.	1	50
Phoenicia, N. Y.	1	28
Pittsburgh, Pa.	1	26
Wilmington, Del.	1	14

Visitation

Baltimore, Md.	1	15
Catonsville, Md.	1	45
Frederick, Md.	1	40
Georgetown, D. C.	1	47
Parkersburg, W. Va.	1	41
Richmond, Va.	1	23
Washington, D. C.	1	30
Wheeling, W. Va.	1	55

LAYMEN

Beatty, Pa.	2	245
Chicopee, Mass.	1	40
Emmitsburg Seminary	2	94
Georgetown College	1	26
Mt. Manresa, S. I.	16	742
Overbrook Seminary	2	304
Rochester, N. Y.	1	43
St. Andrew's	27	29

SECULAR LADIES AND PUPILS

Cenacle, Brighton, Mass., Business Women	1	55
" Newport, R. I., Ladies	4	195
" New York City, Ladies, Boys, Girls, Blind	6	428
Charity, Convent Station, N. J., Teachers	1	21
" Halifax, N. S., Nurses	1	15
" Nanuet, N. Y., Children	1	400
" Wellesley Hills, Mass., Teachers	2	140
Faithful Companions of Jesus, Fitchburg, Mass., Alumnæ	1	26
Franciscans, Stella Niagara, N. Y., Married Ladies	1	20
Good Shepherd, Brooklyn, N. Y., Magdalens	1	110
" " Buffalo, N. Y., Penitents	1	92
" " Georgetown, D. C., Children	1	68

Immaculate Heart, Frazer, Pa., Alumnæ of Phila. Catholic Girls' H. School	1	150
" " Scranton, Pa., Ladies	1	40
Mercy, Milford Conn. Ladies	1	123
Marie Reparatrice, N. Y. City—Ladies	1	42
Sacred Heart, New York City		
" " (Manhattanville), Teachers & Mothers	2	180
" " (University Ave.), Ladies	1	77
" " Providence, R. I., Ladies	1	80
" " Rochester, N. Y., Alumnæ	1	100
" " Torresdale, Pa., Working Girls	1	178
Sacred Heart of Marv, Tarrytown, N. Y., Alumnae	1	28
St. Joseph, Chestnut Hill, Pa., Alumnæ & Girl's H.S	2	250
" " Hospital Srs., Winooski, Vt., Nurses	1	25
Ursulines, Middletown, N. Y., Children	1	60
Visitation, Catonsville, Md., Ladies	1	80
Halifax, N. S., St. Joseph's Parish, Children of Mary	1	140
Dartmouth, N. S., St. Peter's " " " "	1	60
Holy Cross Academy, Washington, D. C., Ladies	1	100

	RETREATS	RETREATANTS
To Priests, Secular	42	4143
To Priests, Regular	2	207
To Seminarians	3	431
To Religious Men	8	531
To Religious Women	158	13067
To Laymen	52	1523
To Secular Ladies and Pupils	40	3283
Total Retreats / Total Retreatants	305	23185

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1917.

To Diocesan Clergy

Bismarck	1	30	Leavenworth	1	76
Cincinnati	2	125	Sioux Falls	1	75
Columbus	2	56	Omaha	2	136
Belleville	2	100	Kansas City	1	73
Denver	2	72	LaCrosse	2	139

Religious Men

Salvatorians			*Premonstratensians*		
St. Nazianz, Wis	1	40	De Pere, Wis	1	35
Franciscans			*Christian Brothers*		
Spalding, Neb	1	26	Chicago, Ill	1	37
Benedictines			*Seminarians*		
Collegeville, Minn	1	50	Columbus, O	2	65
			St. Paul, Minn	1	218

To Religious Women

Sisters of St. Agnes			*Sisters of Charity, B. V. M.*		
Evanston, Ill	1	10	Chicago, Ill	12	350
Sisters of St. Augustine			Council Bluffs, Ia	1	35
Lakewood, O	1	31	Davenport, Ia	1	110
Benedictine Sisters			Dubuque, Ia	3	356
Nauvoo, Ill	1	80	Des Moines, Ia	1	90
Sturgis, S. D	2	64	Fort Dodge, Ia	1	25
Sisters of Blessed Sacrament			Kansas City, Mo	1	31
St. Louis, Mo	1	12	Lyons, Ia	1	100
Srs. of Charity of Leavenworth			Milwaukee, Wis	2	32
Leavenworth, Kans	3	320	Sioux City, Ia	1	22
Srs. of Charity of Cincinnati			St. Louis, Mo	1	10
Mt. St. Joseph, O	2	515	Wichita, Kans	1	32

Srs. of Charity of Nazareth
Mt. Vernon, O.....1..... 27
Nazareth, Ky.....1..... 254
St. Vincent's, Ky.....1..... 56
Sisters of Christian Charity
Chicago, Ill.....1..... 108
Detroit, Mich.....1..... 33
New Ulm, Minn.....1..... 42
St. Louis, Mo.....1..... 31
Wilmette, Ill.....1..... 49
Daughters of the Heart of Mary
Chicago, Ill.....1..... 25
Cleveland, O.....2..... 40
Srs. of the Divine Savior
Milwaukee, Wis.....1..... 40
Dominican Sisters
St. Charles, Ill.....1..... 15
Felician Sisters
Buffalo, N. Y.....1..... 300
Detroit, Mich.....1..... 300
Milwaukee, Wis.....1..... 200
Franciscan Sisters
Alliance, Neb.....1..... 18
Bay Settlement, Wis.....1..... 55
Buffalo, N. Y.....1..... 150
Chicago, Ill.....1..... 15
Chicopee, Mass.....1..... 52
Milwaukee, Wis.....1..... 32
O'Neill, Neb.....1..... 23
Pine Ridge, S. D.....1..... 19
Rochester, Minn.....1..... 150
Shamokin, Pa.....1..... 30
St. Francis, S. D.....1..... 21
St. Stephen's, Wyo.....1..... 7
Stella Niagara, N. Y.....1..... 50
Winona, Minn.....1..... 115
Janesville, O.....1..... 9
Sisters of the Good Shepherd
Carthage, O.....1..... 45
Chicago, Ill.....1..... 90
Cincinnati, O.....1..... 16
Columbus, O.....1..... 30
Milwaukee, Wis.....2..... 64
Omaha, Neb.....1..... 12
Sioux City, Ia.....1..... 15
St. Louis, Mo.....3..... 190
Toledo, O.....1..... 11
Sisters of the Holy Child Jesus
Chicago, Ill.....1..... 22
Cheyenne, Wyo.....1..... 21
Sisters of the Humility of Mary
Canton, O.....1..... 72
Ottumwa, Ia.....1..... 100
Cleveland, O.....1..... 60
Ladies of Loretto
Joliet, Ill.....1..... 35
Little Helpers of Holy Souls
St. Louis, Mo.....1..... 18
Little Sisters of the Poor
Toledo, O.....1..... 15
Loretto Sisters
Denver, Col.....1..... 60
Florissant, Mo.....1..... 60
Highland Park, Ill.....1..... 30
Kansas City, Mo.....1..... 120
Loretto, Ky.....1..... 134
Springfield, Mo.....1..... 22
St. John's, Ky.....1..... 50
St. Louis, Mo.....1..... 50

Sisters of Mercy
Ann Arbor, Mich.....1..... 7
Cedar Rapids, Mich.....2..... 150
Chicago, Ill.....4..... 462
Cincinnati, O.....1..... 59
Clinton, Ia.....1..... 9
Council Bluffs, Ia.....1..... 30
Cresco, Ia.....1..... 6
Dubuque, Ia.....3..... 67
Early, Ia.....1..... 14
Fort Dodge, Ia.....1..... 10
Jackson, Mich.....1..... 12
Mason City, Ia.....1..... 9
Milwaukee, Wis.....1..... 44
Omaha, Neb.....2..... 85
Rochester, N. Y.....1..... 52
Sioux City, Ia.....1..... 17
St. Louis, Mo.....2..... 66
Springfield, Mo.....1..... 22
Waverly, Ia.....1..... 6
West Dubuque, Ia.....1..... 13
Missionary Srs. of the Sacred Heart of Jesus
Chicago, Ill.....1..... 30
Srs. of Notre Dame of Namur
Cincinnati, O.....2..... 63
Columbus, O.....1..... 50
Dayton, O.....1..... 59
Reading, O.....1..... 164
Sisters of Notre Dame
Cleveland, O.....1..... 275
Covington, Ky.....1..... 104
Toledo, O.....1..... 90
School Srs. of Notre Dame
Green Bay, Wis.....1..... 34
Hebron, Neb.....1..... 12
Longwood, Ill.....1..... 200
Mankato, Minn.....3..... 216
Marinette, Wis.....1..... 32
Marshfield, Wis.....1..... 35
Prairie du Chien, Wis.....2..... 37
Quincy, Ill.....1..... 60
St. Agatha, Ont.....1..... 46
Presentation Sisters
Aberdeen, S. D.....1..... 75
Dubuque, Ia.....1..... 65
Sisters of the Precious Blood
Maria Stein, O.....1..... 40
Sisters of Providence
St. Mary-of-the-Woods, Ind.
4.....1324
Oblate Srs. of Providence
Leavenworth, Kans.....1..... 23
Sisters of Divine Providence
Newport, Ky.....1..... 78
Religious of the Sacred Heart
Chicago, Ill.....1..... 30
Cincinnati, O.....1..... 40
Grosse Pointe, Mich.....1..... 75
Lake Forest, Ill.....1..... 57
Manhattanville, N. Y.....1..... 75
Omaha, Neb.....1..... 29
St. Charles, Mo.....1..... 40
St. Joseph, Mo.....1..... 25
St. Louis, Mo.....2..... 105
Servants of Mary
Cherokee, Ia.....1..... 74

Srs. of the Sorrowful Mother

Mankato, Minn.	1		45
Marshfield, Wis.	2		85

Sisters of St. Joseph

Chicago, Ill.	1		88
Concordia, Kans.	2		361
Clinton, Mo.	1		20
Kansas City, Mo.	1		54
Peoria, Ill.	1		57
Peterboro, Ont.	2		210
Mt. Washington, O.	1		19
Salina, Kans.	1		13
Stevens Point, Wis.	1		255
St. Louis, Mo.	1		106
Superior, Wis.	1		22

Ursuline Sisters

Alton, Ill.	1		80
Cleveland, O.	1		141
Kenmare, N. D.	1		7
Louisville, Ky.	2		244
Nottingham, O.	1		65
Paola, Kans.	1		44
Springfield, Ill.	1		45
St. Joseph, Ky.	1		180
Sidney, Neb.	1		19
Toledo, O.	1		24
York, Neb.	1		75
Youngstown, O.	1		68

Visitation Sisters

St. Louis, Mo.	1		70
Springfield, Mo.	1		49

LAYMEN

De Pere, Wis.			
Brooklyn, O.			
Beulah Island, Wis.			
St. Mary's, Kan.			
Prairie du Chien, Wis.			
St. Louis, Mo.			
	20		961

LAYWOMEN

Teachers, Convent Alumnæ, Children of M. Sod., Nurses, etc	23		2045
Inmates of Good Shepherd Convent and Homes of the Aged	10		916

SUMMARY OF RETREATS

To Diocesan Clergy and Seminarians	19		1165
To Religious Men	5		188
To Religious Women	196		13081
To Lay Persons	53		3922
Total Retreats	273		18356

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE FROM JUNE 1 TO OCTOBER 1, 1917

TO DIOCESAN CLERGY

Galveston, Tex.	1		62
Mobile, Ala.	1		58
Oklahoma, Okla.	1		52
Savannah, Ga.	1		20

TO RELIGIOUS MEN

Benedictines

St. Leo, Tex.	1		28

Christian Brothers

Memphis, Tenn.	1		17

Brothers of the Holy Cross

New Orleans, La.	1		19

Brothers of the Sacred Heart

Bay St. Louis, Miss.	2		99

TO RELIGIOUS WOMEN

Sisters of Blessed Sacrament

Macon, Ga.	1		9
Nashville, Tenn.	1		6
New Orleans, La.	1		12

Benedictine Sisters

San Antonio, Fla.	1		14

Sisters of Charity of Nazareth

Helena, Ark.	1		46
Newburyport, Mass.	1		42
Yazoo City, Miss.	1		24

Sisters of Christian Education

Asheville, N. C.	1		28

Daughters of the Cross

Fairfield, La.	1		87

Dominican Sisters

Galveston, Tex.	1		95
Memphis, Tenn.	1		24
Nashville, Tenn.	2		98
New Orleans, La.	1		54

Franciscan Sisters

Augusta, Ga.	1		11
Purcell, Okla.	1		23
Savannah, Ga.	1		13

Sisters of the Holy Cross

Marshall, Tex.	1		17
New Orleans, La.	2		124

Sisters of the Holy Family

New Orleans, La.	1		112

Sisters of the Holy Names

Key West, Fla.	1		20
Tampa, Fla.	1		21

Srs. of the Immaculate Conception

New Orleans, La.	1		33

Sisters of Charity of the Incarnate Word

Fort Worth, Tex.	1		55

Sisters of the Incarnate Word and Blessed Sacrament

Houston, Tex.	1		45

Little Sisters of the Poor

Mobile, Ala.	1		13
New Orleans, La.	2.		39

Sisters of Loretto

Montgomery, Ala.	1		16

Magdalens

New Orleans, La.	1		81

Sisters of Mercy

Augusta, Ga.	1		20
Charleston, S. C.	1		70
East Moriches, L. I.	1		53
Fort Smith, Ark.	1		27
Hot Springs, Ark.	1		20
Jackson, Miss.	1		24
Little Rock, Ark.	1		42
Macon, Ga.	1		26
Mobile, Ala.	1		61
Nashville, Tenn.	1		63
New Orleans, La.	1		34
Oklahoma City, Okla.	1		62
Savannah, Ga.	1		23
Selma, Ala.	1		29
Vicksburg, Miss.	1		80

Sisters of Mt. Carmel

New Orleans, La.	1		87

Missionary Srs. of S. Heart

New Orleans, La.	1		27

Sisters of Notre Dame

Worcester, Mass.	1		142

Sisters of Perpetual Adoration

New Orleans, La.	2		152
Pensacola, Fla.	1		18

Religious of the Sacred Heart

Grand Coteau, La.	1		50
New Orleans, La.	1		45
St. Michael's, La.	1		45

Sisters of St. Joseph

Augusta, Ga.	1		28
New Orleans, La.	1		97
Washington, Ga.	1		18

Sisters of St. Mary

Denison, Tex.	1		46

Teresian Sisters

New Orleans, La.	1		15

Ursulines

Bryan, Tex.	1		19
Columbia, S. C.	1		23
Dallas, Tex.	1		65
Galveston, Tex.	1		32
New Orleans, La.	1		60
Tontitown, Ark.	1		8

Visitation

Mobile, Ala.	1		48

LAYMEN

Grand Coteau, La.	1		67
Spring Hill, Ala.	1		81

SECULAR LADIES

Grand Coteau, La.	2		183
New Orleans, La.	2		115
St. Michael's, La.	1		75

AGED, GIRLS, ETC.

Lepers' Home, Carville, La., Lepers, (Men and Women)			52
Orphan Girls, New Orleans, La.			125
Aged Inmates of the Home of the Little Sisters of Poor, New Orleans, La.	2		370

SUMMARY OF RETREATS

To Diocesan Clergy	4		192
" Religious Men	5		163
" Laymen	2		148
" Religious Women	67		2821
" Secular Ladies	5		373
" the Aged, Girls, etc.	4		547
Total Retreats	87		4244

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW MEXICO-COLORADO MISSION
FROM NOVEMBER 12, 1916 to AUGUST 25, 1917

To Diocesan Clergy

Albuquerque, N. Mex.	3	25
Las Vegas, N. Mex.	3	24

To Religious Men

Christian Brothers—Santa Fe, N. Mex.	1	33

To Religious Women

Srs. of the Blessed Sacrament		
Santa Fe, N. Mex.	1	14
St. Michael's, Ariz.	1	15
Srs. of Charity of Cincinnati		
Albuquerque, N. Mex.	1	31
Santa Fe, N. Mex.	1	22
Trinidad, Colo.	2	49
Sisters of Charity, B.M.V.		
Boulder, Colo.	1	11
Sisters of Charity, Leavenworth		
Denver, Colo.	2	54
Las Vegas, N. Mex.	1	14
Sisters of the Good Shepherd		
Denver, Colo.	1	26
Sisters of Loretto		
El Paso, Tex.	1	46
Las Cruces, N. Mex.	1	21
Las Vegas, N. Mex.	1	12
Pueblo, Colo.	1	16
Santa Fe, N. Mex.	1	42
Sisters of Mercy		
Denver, Colo.	1	63
Durango, Colo.	1	34
Prescott, Ariz.	1	7
Missionary Srs. of the S. Heart		
Denver, Colo.	1	24
Sisters of St. Joseph		
Prescott, Ariz.	2	41
Tucson, Ariz.	1	10

Summary of Retreats

To Diocesan Clergy	6	49
" Religious Men	1	33
" Religious Women	24	552
Total Retreats	31	634

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE PROVINCE OF CANADA
FROM JUNE 1 TO OCTOBER 1, 1917

To Secular Clergy

Chatham, N. B.	1	80
Haileybury, Ont.	1	35
Ottawa, Ont.	1	85
Sault-au-Récollet, Qué (private)	15	15
Valleyfield, Qué.	1	110

Congregations of Priests

Clerics of St. Viateur		
Joliette, Qué.	1	240
Berthierville, Qué.	1	80

Seminarians

Lévis, Qué.	1	24
Sault-au-Récollet, Qué (private)	5	5

Religious Men

Brothers of Christian Schools		
Montreal.	1	350
Laval des Rapides, Qué.	1	260
Varennes, Qué.	1	30
Québec.	2	175
Aurora, Ont.	3	90
Brothers of Christian Instruction		
Laprairie, Qué.	2	200
Marist Brothers		
Beauceville, Qué.	1	81
Brothers of the Sacred Heart		
Central Falls, R. I.	1	38
St. Hyacinthe, Qué.	2	370
Brothers of St. Francis Regis		
Vauvert, Qué.	1	28
Brothers of Charity		
Sorel, Qué.	1	66

Religious Women

Sisters of Charity (Grey Nuns)		
Fall River, Mass.	1	60
Manchester, N. H.	1	50
Québec.	1	250
Sisters of Charity of Providence		
Manchester, N. H.	1	13
Montreal.	2	500
Sisters of Charity of St. Louis		
Plattsburg, N. Y.	1	20
Sisters of the Cross of St. Andrew		
Willow Bunch, Sask.	1	20
Daughters of Jesus		
Cap-Chat, Qué.	1	6
Notre-Dame du Lac, Qué.	1	9
Daughters of Mary		
Montreal.	1	40
Québec.	1	40
Spanish, Ont.	1	22

Sisters of the Good Shepherd

Halifax, N. B.	3	80
Montreal	3	350

Sisters of the Holy Names of Jesus and Mary

Montreal	2	176
Windsor, Ont.	1	90
Winnipeg, Man	1	70

Hospitaliers of the Mercy of Jesus

Québec	3	150

Hospitaliers of St. Joseph

Campbelltown, N. B.	1	20
Chatham, N. B.	2	62
Winooski, Vt	1	18
Windsor, Ont	1	10

Sisters of Immaculate Conception

Outremont Qué	1	33

Servants of the Immaculate Heart of Mary

Québec	3	120

Sisters of Jesus and Mary

Fall River, Mass	1	59
Manchester, N. H.	1	18
Sillery, Qué.	1	—
Woonsocket, R. I.	1	25

Ladies of Lorreto

Guelph, Ont.	1	40
Hamilton Ont.	1	57

Sisters of Mercy

Brasher Falls, N. Y.	1	35
Gabriels, N. Y.	1	30

Sisters of the Presentation of Mary

Farnham, Qué	1	90
St. Hyacinthe, Qué	1	220

Religious of the Sacred Heart

Montreal	1	68
Sault-au-Récollet, Qué.	1	120

Société de Marie Réparatrice

Montreal	1	56

Sisters of Ste. Anne

Lachine, Qué.	1	150
Marlboro, Mass	1	120

Sisters of St. Joseph

Port Arthur, O.	1	45
St. George, Ill.	1	15

Sisters of St. Joseph de St. Vallier

Québec	1	40

Sisters of St. Mary

Vankleek Hill, Ont.	1	45

Ursulines

Malone, N. Y.	1	15
Québec	1	110
Rimouski, Qué.	1	46

LAYMEN AND STUDENTS

Berthierville, Qué., pupils	1	250
Collège Ste. Marie, Montreal, pupils	1	550
Guelph, Ont., (private)	10	10
Joliette, Qué., pupils	1	200
La Beauce, Qué.	1	25
Louiseville, Qué., pupils	1	120
Montreal, pupils	2	2700
St. Bernard, Qué., pupils	1	200
Reformatory School, Montreal	2	490
St. Laurent, Qué., pupils	1	40
Sault-au-Récollet, Qué., (private)	86	86
Sherbrooke, Qué., pupils	1	380
Sudbury, Ont., pupils	1	115
Villa Manrèse, Qué., (private)	26	26
" " " (groups)	15	126
Villa St. Martin, Qué.	18	452

TO SECULAR LADIES AND PUPILS

Sisters of Imm. Conception, Outremont, Qué., Teachers	2	45
" " " " " " Young Ladies.	1	27
" " " " Nomininge, Qué., Teachers	1	16
St. Joseph's House, Montreal, Ladies.	2	38
Monastery of Marie Réparatrice, Montreal, Ladies.	7	200
St. Joseph's Convent, Québec, Young Ladies	4	90
Convent of Jesus and Mary, Fall River, Mass., Pupils	1	200
" " " " " Woonsocket, R. I., "	1	60
Convent of the Good Shepherd, Montreal, Pupils	1	250
" " " " " Halifax, Inmates	2	160
Sisters of St. Anne, Lachine, Qué., Ladies.	1	38
Joliette, Qué., Pupils	1	380

SUMMARY OF RETREATS

To Priests	21	645
" Seminarians	6	31
" Religious Men	16	1688
" Laymen and Students	168	5770
" To Religious Women	57	3413
" Secular Ladies and Pupils	24	1504
Total Retreats	292	13051

Statistics of Our Novitiates and Scholasticates in United States and Canada, October 1, 1917

NOVITIATES—

	Novices				Juniors			Tertians	Total
	Scholastics		Brothers						
	yr. 1st	yr. 2nd	yr. 1st	yr. 2nd	yr. 1st	yr. 2nd	yr. 3rd		
Md.-New York	..	..	.	.	..	..	..	..	...
Poughkeepsie,N.Y.	46	33	7	5	33	51	..	30[1]	205
Yonkers, N. Y.....	20	20	.	.	..	..	..	..	40
Missouri	..	..	.	.	..	..	..	..	...
Florrisant, Mo. ...	20	43	2	6	33	33	..	..	137[2]
Cleveland, Ohio ...	..	..	.	.	..	..	..	17[3]	17
California	..	..	.	.	..	..	..	..	...
Los Gatos, Cal.....	16	21	4	7	17	15	15	..	95[4]
New Orleans	..	..	.	.	..	..	..	..	...
Macon, Ga.....	4	10	1	.	7	6	..	..	28
Canada	..	..	.		..	..	..	..	...
Sault-au-Récollet,Q	15	16	2	6	13	8	..	..	60
Guelph, Ont.....	4	9	2	5	5	5	..	..	30
Total	125	152	18	29	108	118	15	47	612

[1] By Provinces: Md.-N. Y., 16; Canada, 8; New Orleans, 4; New Mexico-Colorado Mission, 2.
[2] Four from New Mexico-Colorado Mission.
[3] By Provinces: Missouri, 14; Mexican, 2; New Mexico-Colorado, Mission, 1.
[4] Two from New Mexico-Colorado Mission.

SCHOLASTICATES—

	Theologians			Philosophers					
	Major Course	Minor Course	Rec.	yr. 1st	yr. 2nd	yr. 3rd	Rec.	Adv. Sc.	Total
Md.-N. Y.	..	..	..	..	..	..	.	.	..
Woodstock, Md..	73	30	1	38	28	31	3	.	204[1]
Missouri	..	..	..	..	..	..	.	.	..
St. Louis, Mo.	75	16	..	18	27	17	.	1	154[2]
California	..	..	..	..	..	..	.	.	..
Hillyard, Wash..	..	1	..	28	39	21	.	.	89[3]
Canada	..	..	..	..	..	..	.	.	..
Montreal, Qué	28	18	..	21	15	20	.	.	102[4]
"	4	5	..	4	4	4	.	.	21[5]
Total	180	70	1	109	113	93	3	1	570

[1] By Provinces: Md.-N. Y., 184; California, 8; New Orleans, 4; Castile, 2; Aragon, 1; New Mexico-Colorado Mission, 3; Missouri, 1; France, 1.
[2] Missouri, 123; California, 13; New Orleans, 9; Aragon, 2; Portugal, 1; New Mexico-Colorado Mission, 6.
[3] California, 59; Missouri, 17; New Orleans, 17; Md.-N. Y., 1; New Mexico-Colorado Mission, 5.
[4] Canada, 88; California, 5; New Orleans, 4; Md.-N. Y., 3; New Mexico-Colorado Mission, 2.
[5] Members of the Congregation of the Blessed Sacrament.

LIST OF OUR DEAD IN UNITED STATES AND CANADA

From October 1, 1916, to October 1, 1917

	Age	Soc.	Time	Place
Br. John L. Olivier	63	27	Oct. 13, 1916	Los Gatos, Cal.
Fr. Aloysius Bosche	72	54	Oct. 17, "	Milwaukee, Wis.
Fr. John S. Ragor	43	26	Oct. 18, "	Florissant, Mo.
Fr. Alphonsus Charlier	93	73	Oct. 21, "	Boston, Mass.
Fr. William F. Gannon	58	41	Oct. 30, "	Philadelphia, Pa.
Br. John Meier	85	56	Nov. 4, "	Prairie du Chien, Wis.
Br. George Haug	60	34	Nov. 24, "	Buffalo, N. Y.
Fr. Eusèbe Durocher	65	43	Dec. 1, "	Montreal, Can.
Fr. Theobald W. Butler	87	70	Dec. 8, "	Macon, Ga.
Fr. Joseph A. Gorman	56	40	Dec. 14, "	Georgetown, D. C.
Fr. Patrick Kennedy	59	42	Dec. 18, "	Mobile, Ala.
Fr. John Sherry	47	30	Jan. 8, 1917	New Orleans, La.
Mr. Felix Cummings, Sch.	33	14	Jan. 9, "	St. Louis, Mo.
Br. Augustus Abram	54	27	Jan. 10, "	Boston, Mass.
Fr. Augustine A. Miller	48	30	Feb. 13, "	Poughkeepsie, N. Y.
Fr. John B. Kreidler	73	57	Feb. 22, "	New York, N. Y.
Fr. George A. Pettit	59	37	Feb. 27, "	Poughkeepsie, N. Y.
Fr. John E. Kennedy	73	48	Mar. 7, "	Cincinnati, O.
Fr. Joseph F. Real	74	53	Mar. 21, "	Cincinnati, O.
Mr. Charles H. Gauthier, Sch.	26	3	Mar. 21, "	Montreal, Can.
Mr. James C. Flood, Sch.	42	19	Mar. 24, "	Baltimore, Md.
Fr. John A. Jansen	72	38	Apr. 2, "	Boston, Mass.
Br. John M. Flaherty	79	53	Apr. 30, "	Florissant, Mo.
Fr. Francis X. Pilliod	58	29	May 6, "	Buffalo, N. Y.
Br. Francis De Kock	90	62	May 17, "	Los Gatos, Cal.
Fr. Francis Adams	43	23	May 19, "	Spokane, Wash.
Br. Francis X. Amacker	70	44	May 21, "	Grand Coteau, La.
Fr. James F. X. Mulvaney	60	40	Jul. 16, "	Woodstock, Md.
Fr. Patrick A. Murphy	73	50	Jul. 26, "	Chicago, Ill.
Fr. John O'Hara	59	35	Jul. 31, "	Georgetown, D. C.
Fr. Francis X. Caisse	65	41	Aug. 9, "	Montreal, Can.
Mr. Thomas Landers, Sch.	62	45	Aug. 1, "	St. Louis, Mo.
Mr. Rudolph V. Marti, Sch.	24	3	Aug. 13, "	St. Louis, Mo.
Br. John Paffe	88	54	Aug. 19, "	Poughkeepsie, N. Y.
Fr. Hormisdas Ferron	58	36	Aug. 20, "	Montreal, Can.
Fr. Joseph F. Hill	57	34	Aug. 21, "	St. Mary's, Kan.
Fr. Joseph O'Reilly	62	43	Sept. 7, "	New Orleans, La.
Mr. Jos. J. Verhaaren, Sch.	33	14	Sept. 12, "	St. Louis, Mo.
Fr. David W. Hearn	58	38	Sept. 14, "	Cornish, N. H.

Sac. 25 Schol. 6 Coad. 8 Univer. 39

Requiescant in Pace

Students in our Colleges in the United States and Canada, October 10, 1917

College, High School and Preparatory Courses

	No. of Students	D. Schol.	Boarders	College Course[1]	High School	Preparat.	Commer.	Augment. D. Schol.	Augment. Board.	Total Augment.	Augment. Province.
Maryland-N. Y.	*7470*	*6505*	*965*	*2248*	*4875*	*347*	.....	*-31*	*58*	*27*	*27*
Baltimore	296	296	.....	40	225	31	.....	-34	.....	-34	.....
Boston	1930	1930	.....	615	1315	.....	.....	-94	.....	-94	.....
Brooklyn	421	421	.....	64	357	.....	.....	-20	.....	-20	.....
Buffalo	582	582	.....	144	438	.....	.....	42	.....	42	.....
Jamaica	129	129	.....	.....	129	.....	.....	1	.....	1	.....
Jersey City	546	546	.....	89	392	65	.....	-28	.....	-28	.....
N. Y.-Fordham	837	606	231	339	414	84	.....	-41	5	-36	.....
St. Fran. Xav.	439	439	.....	.....	354	85	.....	-3	.....	-3	.....
Loyola	74	74	.....	.....	32	42	.....	15	.....	15	.....
Regis H. S.	[2]600	600	.....	.....	600	.....	.....	150	.....	150	.....
Philadelphia	507	507	.....	70	397	40	.....	5	.. ...	5	.....
Wash.-Georgetown	359	115	244	[3]263	96	.....	.....	-22	26	4	.....
Gonzaga	126	126	.....	.....	126	.....	.....	-6	.....	-6	.....
Worcester	624	134	490	624	.....	.....	.....	4	27	31	.....
Missouri	*5112*	*4395*	*717*	*948*	*3703*	*111*	*350*	*174*	*-74*	*100*	*100*
Belize	168	93	75	.....	88	80	.....	31	-6	25	.....
Chicago	926	926	.....	167	759	.....	.....	44	.....	44	.....
Cincinnati	517	517	.....	136	381	.....	.....	96	.....	96	.....
Cleveland	519	519	.....	74	445	.....	.....	33	.....	33	.....
Detroit	435	435	.....	73	362	.....	.....	3	.....	3	.....
Kansas City	160	160	.....	11	149	.....	.....	26	.....	26	.....
Milwaukee	380	380	.....	85	210	.....	85	12	.....	12	.....
Omaha	453	453	.....	152	301	.....	.....	-85	.....	-85	.....
Prairie du Chien	381	21	360	77	235	12	57	21	5	26	.....
St. Louis	536	536	.....	103	375	.....	58	-36	.....	-36	.....
St. Mary's	319	37	282	31	159	19	110	-1	-73	-74	.....
Toledo	318	318	.....	39	239	.....	40	30	.. ...	30	.....
New Orleans	*1001*	*657*	*344*	*154*	*502*	*345*	.....	*-26*	*10*	*-16*	*-16*
Augusta	14	14	.....	.....	14	.....	.....	-11	.....	-11	.....
Galveston	82	82	.....	.....	33	49	.....	-32	.....	-32	.....
Grand Coteau	170	25	145	45	91	34	.....	-5	25	20	.....
N. Orl.-(Im. Conc.)	315	315	.....	.....	175	140	.....	-1	.....	-1	.....
Loyola	55	55	.....	[4]55	.....	.....	.....	22	.....	22	.....
Shreveport	96	96	.....	.....	47	49	.....	6	.....	6	.....
Spring Hill	199	.....	199	54	121	24	.....	.....	-15	-15	.....
Tampa	70	70	.....	.....	21	49	.....	-5	.....	-5	.....
California	*1426*	*1108*	*318*	*185*	*848*	*322*	*71*	*11*	*-47*	*-36*	*-36*
Los Angeles	223	223	.....	23	200	.....	.....	61	.....	61	.....
Missoula	43	43	.....	.....	28	15	.....	0	.....	0	.....
San Francisco	270	270	.....	31	189	50	.....	-26	.....	-26	....
Santa Clara	267	69	198	92	133	.....	42	-40	-5	-45	.....
Seattle	76	76	.....	12	64	.....	.....	-14	.....	-14	.....
Spokane	304	184	120	27	200	48	29	-3	-42	-45	.....
Tacoma	243	243	.....	.....	34	209	.....	33	.....	33	.....
N. Mex.-Colorado	*228*	*104*	*124*	*16*	*147*	*15*	*50*	*14*	*14*	*28*	*28*
Denver	228	104	124	16	147	15	50	14	14	28	.....
Canada	*1332*	*789*	*543*	*308*	*686*	*280*	*58*	*125*	*-97*	*28*	*28*
Edmonton	121	23	98	69	.....	32	*20*	6	37	43	.....
Montreal-St. Mary's	556	404	152	140	350	66	.....	117	-163	-46	.....
Loyola	216	132	84	35	138	43	.....	-40	2	-38	.....
St. Boniface	319	205	114	57	149	75	38	57	12	69	.....
Sudbury	120	25	95	7	49	64	.....	-15	15	0	.....
Total in Colleges	16569	13558	3011	3859	10761	1420	529	267	-136	131	*131*

[1] Pre-medical included. [2] Fourth Year High added this year. [3] 4 are A. M. in course. [4] 20 Business course; 18 Wireless Telegraphy.

Students in Our Colleges

(*Continued*)

UNIVERSITY COURSES

	Law	*Medicine*	*Dentistry*	*Pharmacy*	*Engineer'g*	*Finance*	*Sociology*	*Music*	*Journalism*	*Nur. T. Sch.*	*Total*
Maryland-N. Y.	1073	371	86	119	...	...	205	...	..	.	1854
Fordham	393	302	...	119	...	...	205	...	..	..	1019
Georgetown.....	680	69	86	...	...	...	...	...	..	..	835
Missouri.....	625	844	617	95	129	628	360	400	36	176	3910
Chicago.	81	416	...	...	15	...	360	...	..	120	992
Cincinnati.....	....	...	...	...	...	147	...	...	..	..	147
Detroit.....	84	...	...	...	63	110	...	...	..	..	257
Milwaukee.....	164	68	314	45	51	129	...	400	36	56	1263
Omaha.....	93	84	114	50	...	...	...	...	..	..	341
St. Louis.....	165	276	189	...	...	242	...	...	..	..	872
Toledo.....	38	...	...	...	...	...	...	...	..	.	38
New Orleans.. .	54	30	48	45	...	...	...	...	..	..	177
New Orleans.....	54	30	48	45	...	...	...	...	..	..	177
California.....	155	...	...	...	39	...	...	...	..	..	194
San Francisco.....	102	...	...	...	8	...	...	...	..	..	110
Santa Clara	27	...	...	...	31	...	...	...	..	..	58
Spokane.....	26	...	...	...	...	...	...	...	..	..	26
Total in Universities	1907	1245	751	259	168	628	565	400	36	176	6135

SUMMARY

College Total, 1916—16438 University Total, 1916—6294
Grand Total, 1916—22732

College Total, 1917—16569 University Total, 1917—6135
Grand Total, 1917—22704

Ministeria Spiritualia Missionis Novi Mexici et Coloradi, a die 1ª Julii 1916 ad diem 1am Julii, 1917

	Baptizati	*Conversi*	*Confessiones*	*Communiones*	*Matrim. bened.*	*Matrim. reval.*	*Extrem. Unct.*	*Catecheses*	*Par. ad 1am Comm.*	*Par. ad Confirm.*	*Exhort.-Conc.*	*Ex. spir. Sac.*	*Ex. spir. Relig.*	*Ex. spir. Stud.*	*Ex. spir. Priv.*	*Missiones*	*Nov. et Trid.*	*Vis. Nosoc.*	*Vis. Carc.*	*Vis. Infirm.*	*Sodalitates*	*Sodales*	*Foed. SS. Cordis*	*Pueri in S. Par.*	*Puell. in S. Par.*
ALBUQUERQUE, N. M.	270	13	19400	20675	17	.	180	315	110	97	170	3	1	..	..	1	14	215	15	780	6	230	630	332	358
CONEJOS, COLO. . . .	280	5	11400	15200	56	.	120	120	70	.	80	..	.	..	..	1	7	. .	.	120	1	360	100	73	79
DEL NORTE, COLO . .	154	1	3791	6950	25	1	32	216	85	.	256	..	.	..	..	.	.	98	.	150	1	12	40	. .	. .
DENVER, COLO. . .	151	16	43200	64290	34	8	41	510	120	.	530	..	12	1	..	1	12	85	.	1340	12	850	1460	231	310
EL PASO, TEXAS. . .	2345	50	149150	192860	277	68	762	616	895	649	1254	..	3	..	..	3	45	291	16	548	23	2337	3589	862	876
LAS VEGAS, N. M. . .	. .	.	13600	16760	.	.	. .	. .	. .	.	59	3	.	..	..	3	8	8	12	16	.	. .	. .	. .	. .
PUEBLO, COLO. . . .	407	14	18300	27100	82	5	105	380	145	.	352	..	3	..	..	1	12	381	.	250	8	837	120	150	160
TRINIDAD, COLO. . .	945	.	18556	35602	330	.	784	724	465	.	774	..	6	..	..	.	.	515	65	665	10	240	280	100	200
	4552	99	277397	379437	821	82	2024	2881	1890	746	3475	6	25	1	..	10	98	1593	108	3871	61	4866	6519	1748	1983